

The Messenger

"As the Truth is in Jesus."

VOL. LI.—NO. 7.

PHILADELPHIA, WEDNESDAY, FEBRUARY 22, 1882.

WHOLE NO. 2470.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

OF THE

Reformed Church in the United States

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET

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Poetry.

SANCTUM SANCTORUM.

All days are great atonement days;
All men who come and humbly bring,
An incense with their offering
Of broken hearts, true prayer and praise,
Are priests on God's atonement days.

Their souls are sanctuaries where,
Close curtained from the world of sin,
The covering cherubs brood within,
Making, amid earth's deserts bare,
Holies-of-holiest everywhere.

The Spirit-lighted mercy-seat
To every alien's foot is free,
Whate'er his Gentile life may be,
If he but bring oblations meet
To lay before that mercy-seat.

He does not need the priestly dress,
The breastplate wrought of precious stone,
Urim or Thummim;—Christ alone
In His supreme, white righteousness,
Robes him as with the high priest's dress.

He does not need to bear at all,
The mystic blood of sacrifice
Within his hand as proffered price,
Before the absolving peace shall fall;
One Lamb's was sprinkled once for all!

Each day may be a sacred day,
And every spot a holiest place,
Where Christ doth manifest His grace:
Each day wherein men trust, obey,
And love, is an atonement day!

—S. S. Times.

Selections.

HARMONY BETWEEN COMMON SCHOOLS AND COLLEGES.

A Report read before the Convention of School Superintendents at Reading, Pa., Jan. 17 & 18, by Samuel A. Baer, A. M., Superintendent of Schools of that city.

The educational system of Pennsylvania, as now constituted, possesses neither unity nor completeness. It is true, the common schools of the lower grades are systematically organized, but in regard to the system of State Normal schools and High schools there is no definiteness, either as to where the course of instruction should begin or where it should end. It is true this difficulty may be overcome by beginning the instruction in the higher grades where that of the lower ends, and continuing to the end of the course prescribed by the authorities. Here, however, is a difficulty. The course of instruction in our High Schools is what each individual Board of Controllers makes it, and may end at any place in the grade, with a few of the higher branches, with none, or with a considerable number.

With our State Normal schools matters are in a somewhat better shape. There is a fixed course for all the schools of the State and a more or less uniform standard of graduation. But when we get to the end of the Normal School and High School work we are at sea. Above and beyond this there is an educational world for which the student, as a rule, is unprepared and whose

value he has even at times been taught to underestimate. True, this higher sphere of education—the college and the university, is not a part of the common school system. It is separate and independent as far as the law is concerned. Yet it is a system more ancient, more complete, and in its proper relation more effective than the part already described. It should be made to supplement our common school work, if not by legal enactment, at least in some actual practical way, and the whole educational machinery, from the lowest primary public school to the highest university, should be united and joined together into one complete and harmonious system. Such a union of these educational factors would not merely furnish our State with a complete and harmonious system, but it would also prevent our students from being wrecked in the midst of their course by doubt and indifference, and would lead them on step by step, until the last round in the ladder would be reached, and they would be educated in fact as well as in name. In order to make plain just where this want of harmony in the Academic instruction, referred to in our subject, exists, we would state that graduates of our State Normal Schools, if they only finish the course of study laid down by law, can not enter any regular college without from one to two years' additional study. This lack of preparation is mainly in the department of the classics. In some departments, in mathematics and the sciences for instance, they are usually well prepared, and can enter college without any further preparation.

The question now naturally arises, which of these educational institutions is right, and which is wrong? Is the study of the classics necessary or desirable? Has the college too much Latin and Greek, or has the Normal School, whose course at present calls for one year's Latin and no Greek, too little? Is either, or are both wrong? These questions are in place, and entitled to some consideration. As far as we are concerned we stand by the colleges and universities on this question. Their course of instruction is the result of centuries of experience approved by the best intellects of the world. And so far as its practical value is concerned, it is certainly excelled by none now in existence. The study of the dead languages, from which our own is largely formed, will undoubtedly afford the student a linguistic drill which nothing else can equal. Then besides the old fashioned college course, with its philosophy and language, is unquestionably best adapted to develop the many-sided nature of our being. Education in its true sense, while it bears with itself an idea of the practical consists, however, mainly in the harmonious development of man's being. And to this end the "Humanities" are as important as Mathematics, or the sciences, and even more so.

Objections may be raised on the ground that frequently college graduates are no linguists, that they are not proficient in Latin and Greek, on the study of which they have spent a great deal of time. This argues nothing. They may not be great mathematicians either. Some one may say that he has known college graduates or one at least, who could not translate his Latin diploma. This is bad enough, if true, but it does not prove anything beyond this, that at some colleges the authorities graduate persons that ought not to graduate. Yet it proves nothing. The same thing happens at all other institutions. It is our opinion then that the college and university should maintain their classical course of instruction as now constituted intact, and that our State Normal Schools and High Schools should adjust theirs accordingly. An objection may be raised against such a step on the ground that this would take away from Normal Schools and High Schools the idea of completeness. This same argument may be raised against any supplementary grade of study. For instance, how many of those who enter the primary schools in our cities ever reach the High Schools? By actual computation we find this number to be not over 5 per cent. Then 95 of every hundred pupils drop during the preceding grade.

Reason would then suggest that every

grade should be more less complete in itself in view of this fact. Whilst this should be so, every grade should also be a thorough preparation and stepping-stone for the one succeeding, and no matter from what grade the child drops, the fact should be ever impressed upon his mind that he is not at the end, and that the golden treasures that lie beyond would be of incalculable value to him, no matter what calling in life he may follow. This same idea should be instilled into the minds of the graduates from our State Normal Schools and High Schools. At this stage of advancement there is awarded a diploma, and this they should be taught to receive, not with an air of self-importance and with the feeling that they know all and what they don't know is not worth knowing, but rather with a spirit of humility, and, whether they are able to proceed farther in the educational race or not, with the assurance that beyond their present ken there is an educational world whose sublime truths it is well worth their while to investigate.

Having now answered some of the objections, we come to the more important part of the theme, viz.: How shall this be accomplished? How shall we get the common school element not simply to recognize that the college and university element forms a part of our educational system, but also that the academic instruction of our State Normal Schools and High Schools should be so arranged as to form, though complete in themselves, a legitimate preparation to enter these higher institutions? There are various solutions to this problem, none of them simple, however, and all accompanied with considerable labor and difficulty. Some would attempt to solve the whole problem by one act of legislation, either embodying the college and university element with the common schools, or by shutting out the State Normal Schools and High Schools. Either of these proceedings would be ill-timed and dangerous. As far as legislative enactments are concerned, we want no change in these directions.

All that is needed is that the academic course of instruction of our State Normal schools and High schools be so extended that a graduate from these institutions can enter the college and the university without further preparation and that his diploma may be accepted even as a passport of his admission. To accomplish this very little legislation is required. Beyond the simple extending of studies we need none, but what we do need is the hearty co-operation of all parties interested and the full and complete solution of this question is but a matter of years.

The first step toward bringing about this union of these different elements of education, we think, is a proper harmony in sentiment. By this we mean that each party should accord to the work of the other that importance which it fairly merits. The college Professor should not look with indifference, much less with disdain, upon the work of the common school teacher. Both are workers in the same great cause, and the better the common school teacher does his work, other things being equal, the better it will be for the college Professor and his department of instruction. College men may accomplish a great amount of good in this direction by attending Teachers' Institutes and other educational gatherings. They can thus thoroughly identify themselves with school work in all its phases. If more college men were present we would boldly make the charge that they have stood too much aloof from common school work in the past, and that a great deal of the indifference that exists in regard to them and their work is of their own creating. We see no reason why a college professor should not at times visit individual schools of the lowest grades even. Such visits would be instructive to them we venture to say. They would be an encouragement to the teacher, and would prove invaluable to many a young pupil no doubt, whose ambition would be kindled, incidentally perhaps, and his intellect developed until his budding genius would blossom in the first honors of the university. If college men generally would be more practical, active and aggressive, they could accomplish a great deal toward the happy solution of this question.

However, not all the fault can be imputed to the colleges. There are other factors to be considered. The Department of Public Instruction has a great deal to do with this matter of creating proper sentiment. The State Superintendent should duly recognize these higher institutions as a part of the educational machinery of the State, and should show his feeling by action. There are many ways in which this can be done. There are State meetings and conferences—gatherings of measures and policy. In all these the college should be represented. This same recognition should be extended all along the line, from the highest common school officer down to the primary teacher.

There is a variety of ways by which this spirit of harmony can be fostered. One effectual way would be, we think, by means of scholarships. Most colleges and universities have scholarships which are either let out or sold. If one or more would be secured for each State Normal School and for each city having a regularly established High School, and set up as prizes for excellence in scholarship, it would no doubt prove a great incentive to the pupils of these schools, and would secure to such colleges some excellent students who ordinarily never get there. As to how this could be accomplished, it is not necessary to go into details. The college might offer them as prizes direct. They might be sold at a nominal sum to Boards of Controllers for such purposes, or friends of education might offer them as prizes to the pupils of certain institutions. There is no doubt but that such a course would prove a mutual benefit and would do much towards bringing about this desired harmony between the free schools and the colleges.

There are also those who think that this entire matter can be remedied by having our State Legislature pass a law allowing college graduates to teach without submitting to an examination. In our opinion this question has no particular bearing on our subject. It might further a sentiment of harmony and it might not. It is a question that has two sides. This one thing we will venture to say, however, on the subject, that if such license should be granted to our college graduates, it should be only for a specified number of years, and that the permanent license should be obtained in the same manner our Normal School graduates obtain their permanent diplomas, and for the same reason, viz: for successful practice in the school-room.

However, we admit that there are difficulties in the way, and that to carry out what we here suggest, requires more brains, and greater energy, than to put it on paper.

There is, for instance, a deeply-rooted prejudice against collegiate education. Then there is the utilitarian idea, that so largely prevails in this age and country. All these are obstacles. The man who has little more than the three R's for his education, and can earn about \$100 a month, can see no benefit in a classical education that yields his neighbor but \$50 a month. And such persons are generally very hard to convince. Within the past two months we asked a gentleman, well able to answer, this question, "How can you convince a person of the importance of the study of Latin and Greek?" His answer was, "By requiring him to study them." If we would attempt to apply this rule to one of these practical, staunch, utilitarian fellows, we would scarcely accomplish much. Yet we have great faith in an all pervading sentiment on a subject. We feel convinced that such a sentiment can be created, that the pupils will inhale it with the very atmosphere that surrounds them, and this will be the surest way of solving this problem.

However we would not stop with the mere sentiment in favor of such a union between free schools and colleges, but would at the earliest opportunity change, by legislative enactment, the course of instruction of the State Normal Schools so to harmonize with the latter. This would make our Normal School course broader and fuller, and would be but a step forward for these already excellent institutions. Besides, by including the classics in the Normal school curriculum, it would do exactly what my friend gave me as answer: it would teach many the value of the classics

by obliging them to study them. This one thing is certain that an additional year's training would prepare these graduates all the better in their professional studies.

If any objection should be raised that such a step would make the Normal School course too broad and extensive, we would suggest that this course might be divided. The first course might include simply the common branches with little additional. For the completion of this the student should receive a certificate valid only for a specified period of years. A regular diploma should be issued only at the completion of the entire course. This would elevate the State Normal Schools and would increase their influence and work and at the same time it would make them a more important factor in the great educational system of which they are a part.

So far, however, we have not definitely provided for our High Schools. We are persuaded that a great deal of uniformity can be obtained with these schools, and this without interfering with their present prerogatives or changing their present democratic character. The same act of law that provides for the extension of the course of instruction of our State Normal Schools can embody a provision that will give system and character to our High Schools also. We wish to be very fair on this point, and we are candid when we say that we can see no reason why there should not be a law providing that any regularly established High School that should follow the course of instruction throughout, as laid down for the State Normal Schools, and should consent to an examination of its pupils by a committee designated by the State, should graduate its pupils with a diploma valid in some form as a teacher's certificate. As to the details of such an enactment we are not particular. The Principal of the school, the superintendent of the district, and a representative designated by the State, should be among the examiners, and the diploma, in addition to being a passport of admission to college or university, might license the holder to teach a specified number of years in the district where issued, without further examination, and at the end of such period, if endorsed by the Superintendent, it might rank equal with a Permanent Certificate. Such a course, we hold, would encroach on the rights of no other institutions, and would unquestionably benefit the High Schools by imparting to them a more uniform and elevated character, and by bringing them in proper relation with our higher institutions.

If, however, our Normal School friends are opposed to such a measure, but they need not be, for it will not interfere in any way with their prerogatives, we would suggest that a small appropriation be granted to any school following throughout the course of instruction indicated for our State Normal School, omitting the professional studies. This would be in accordance with the spirit of the law providing for the Academies of years ago by State appropriations, and could be done either by a direct appropriation or one proportionate to the number of graduates of such a preparatory classical course. This would remove many of the objections now urged against our State Normal schools as it would divide the "public pap" more equally among all the educational interests of the state. Something should be done to indicate what a regular High School course should be and some inducements offered to follow the same.

This, then, is our answer to the query submitted to us, viz: That the old established classical college course shall stand, and that the academic instruction of our State Normal Schools and High Schools be extended so as to harmonize with that of the college and the university. To accomplish this we need legislation only so far as the extending and defining of this course of instruction is concerned, but this must be supported by a well-grounded public sentiment in favor of such a harmony, and particularly in favor of a classical education. Our solution may be regarded simple and commonplace. We believe it is correct. At least it is the best we can give at this time. Whether our suggestions shall prevail or not, and we believe they can if every party interested will do his whole duty, we hope to see the day when the college Professor shall duly recognize the work of the common school teacher, and he in turn appreciate the merits of a collegiate education, and our whole educational system shall work together in harmony from the primary school to the university.

Family Reading.

"WOULD YE BRING THEM BACK AGAIN?"

Gone to the land of life and light,
Those whom we loved—this fatal year!
Risen to mansions fair and bright,
Dwelling in God's eternal sight,
Those whom we held so dear—so dear.
What have they left us? Memories deep,
Memories holy and tender and true.
Yea, were death an endless sleep,
These would not slumber, these would keep
Safe from decay the forms we knew.

Deathless in God's diviner sphere,
Rapt and serene our loved ones dwell,
Complete in the bliss they prayed for here;
Perfect in love, in vision clear,
Who of their sacred joy can tell?

Wisdom and truth and peace are theirs,
Knowledge that deepens each passing hour;
Fruitful to faith, and answers to prayers,
No conflict of souls, no weary cares,
In that high life of immortal power.

Shall we demand their return again—
Dear as they were—to the strife once more?
Call them back to grief and pain,
Back to the toll, the fret, the stain,
Back to the world from that beautiful shore!

No! With the blessed let them be,
Safe and saved in the Saviour's smile,
Bending to Him the adoring knee,
Singing to us from the crystal sea,
"Here with us in a little while?"

—Churchman.

AIGUES-MORTES.

By Charles Dudley Warner.

"Several ways," says a most amusing guide-book for Provence and Languedoc, written by M. Boucoiran of Nimes, who has discovered new incapacities in the English language, "several ways are offered to the travellers to attain Aigues-Mortes; by earth or by waters, but the most practical is by railroad."

I found it so. The approach by rail is through the marches and lagoons which lie on either side of the Rhone. This country, only a foot or two above the Mediterranean, and intersected by canals, is one vast vineyard. The wine produced is, I suppose, of inferior quality, but the quantity ought to satisfy anybody.

"Before the arrival"—I cannot refrain from quoting the accomplished Boucoiran—"in sight of the Carboniere tower toward the left, upon a hillock, and between other modern rural constructions, an old arched wall that is yet up there. Upon that former house many centuries intrusted their architectural forms, and the tradition did maintain to that place the name of Pealmodi, because the Benedictine monks who were established there since the eighth century, sung unceasing psalms."

This old abbey was in one sense the mother of the later city, but Aigues-Mortes—the name signifies "stagnant water"—owes its importance to Louis IX., the saint. It required a saint to drop a full-walled city, a town completely inclosed with high ramparts and lofty fighting towers, in the midst of these swamps, and approached from the tideless Mediterranean only by shallow channels.

The view from the ramparts is largely of water and sandy ground saturated with salt, a narrow zone about the walls lending itself to cultivation. "The sight," says our instructor, "can only perceive a wide extent, in the midst of which arise some pine forests that intersect ponds bordered by tamarisk trees and reeds. Upon these sandy shores and damp moors abound venomous reptiles; there whirl around swarms of winged insects, and feed on freely flocks of savage bulls or white horses. Among the numerous water fowls that fill these ponds the hunters often perceive, on the edge of waters, a company of long-legged ibis, and pursuing their career at the first alarm, they display in flock, at the sun their rosy wings."

From this inviting coast Saint Louis chose to embark for Palestine, and that is the explanation of the existence of the most remarkable walled city in France, the most perfect and picturesque reminder of the Middle Ages. From afar off we see its high ramparts and heavy round towers, all in perfect condition, and it would occasion no surprise to see the crenelated walls manned with men in armor, and to behold a cavalcade of knights enter from one of the narrow gates.

The city is so small and the walls are so solid that it seems as if it would be possible to pick up the whole affair and carry it away—that it would all hang together like a toy city which children play with. The embrasured wall is built in the exact form of a parallelogram, and it is only 596 yards long, by 149 yards in breadth. The walls are 36 feet high, flanked by fifteen round towers. From the interior at regular intervals steps ascend to the top of the ramparts. The most remarkable, and the famous one of these round towers is that of Constance, built out by a salient wall from the north-east corner. This tower is 96 feet high and 72 feet in diameter, and contains a couple of vaulted chambers, the walls of which are, at the base, of enormous thickness. This tower is surmounted by a slender column, upon which a lantern used to be kept burning at night.

Within these narrow limits, Aigues-Mortes is a little city of straight narrow streets. There are several entrance gates, and from one you look straight through the city out of another. It is said that in its

prosperous days the city had a population crowded into it of 11,000. It is credited now with about 4,000, but it seemed to me there were scarcely 1,000 people in its silent streets. There are in it many vacant plots of ground and many deserted houses. Every other walled city I have ever seen has outgrown its bondage and spread into the surrounding country. Aigues-Mortes has shrunk within its stone shell and rattles around in it like a dried nut.

It was in the summer of 1224 that Louis IX. being sick, and mindful of the necessity of propitiating Heaven, projected a crusade to Palestine. All the havens along the coast were in possession of his enemies or rivals. Montpellier, with its creeks, belonged to the King of Aragon, Maguelonne to a bishop, Narbonne to Count Aimery IV., and so on; while Marseilles was then not sufficient for the King of France, and he wished a less conspicuous place where he could make preparations at his leisure, and assemble his eight hundred galleys and his forty thousand fighting men. Important works were undertaken, a sort of port was made, the channels were deepened, and on the 25th of August, 1248, Saint Louis with Queen Marguerite, having heard mass in the Church of Notre Dame des Sablons—the ugly little edifice still stands in the principal square, and evidently has not been ventilated since 1248, for its small dates back to the time when smells were first created—embarked in great state and with much noise on his first crusade. He sailed again from Aigues-Mortes in July, 1270, on his second jaunt to Palestine, and he died that year in August amid the ruins of Carthage. These two crusades are known as the fifth and sixth. In the old square of the city there is a fine statue of the hero of these, by Pradier. King Louis, clad in a coat of mail and armor, has a beautiful face and figure.

Saint Louis, who so much loved Aigues-Mortes, did not however build its walls. They were erected by his son, Philippe the Hardy, after the plan, it is said, of the defenses of Damietta, the city at the east mouth of the Nile. The exact spot where St. Louis embarked on his crusades has been in dispute. But our accomplished writer of English throws this light upon it. "It was discovered by chance, in 1835 a little vessel concealed under the sands, on the spot called *Les Tombes*, and where, it is supposed, Saint Louis had ordered to be built an hospital for pilgrims. That old carcass ascended until enough ancient ages, but difficult to precise exactly, and at least certified that, had existed at that place, before the thirteenth century, a passage for the ships going in the port of Aigues-Mortes."

But the city has other historic interests. In an old house one is shown a chamber—containing a famous carved mantel-piece, known as the *Cheminée de Saint Louis*—where was held in 1538 the interview between Francis I. and Charles V. of Spain, what time Haria dan Barbarousse, the Moslem corsair, was hovering along the coast to ravish the towns and carry away slaves.

Of still more interest to us are the religious persecutions of the sixteenth century, of which this city was one of the centers. The towns of Languedoc took eagerly to the reformation of 1560. It was impossible to repress the increase of proselytes to the new faith. Aigues-Mortes was the seat of a constant struggle between the Calvinists and the Papists, who held it turn and turn about. Louis XIV. visited this region with fire and fagot. After the repeal of the Edict of Nantes Protestant worship was forbidden in this region, houses of worship were pulled down, meetings for worship were forbidden, emigration was prohibited, and the faithful were immured in loathsome dungeons.

The tower of Constance was for many years the prison of unfortunate women whose sin was an humble profession of the Protestant faith. I saw the round chamber in the second story in which they were confined. It has several long, narrow slits in the thick walls to admit air, and one small, grated window. In this room, with never any egress, were heaped together the poor women, fed on the coarsest food, with little light and air, and deprived of the common accommodations of life. The wretched condition of these prisoners at length excited the sympathy of the Swiss, the Hollanders and the Germans, who by their ministers protested to the Court of Louis XIV., but without other result than to increase the rigors of the prisoners. Their confinement lasted during a good part of the reign of Louis XV. Finally, in 1767, a humane man, Prince de Beauvau, was made commandant of the province (Languedoc) and inspected the tower of Constance. I cannot, he says in his report, describe the horror of the first view of this appalling chamber, which had as little light as air. Fourteen women, the survivors of many, pined away in wretchedness and tears. Disgust at the sight of them was mingled with pity. At the unexpected visit the poor women fell together at his feet, seeking words and finding only sobbings. "Alas! their capital crime was to have been born and instructed in the same belief as Henry IV. The youngest of these martyrs exceeded fifty years, and she was only eight years old when she had been apprehended going with her mother to hear a sermon, and her punishment yet continued." On the walls of this round chamber are scratched the names of these unfortunate women who, for nearly half a century, languished there.

So much for the historical interest of Aigues-Mortes, where in a dirty little inn, ill-kept by friendly, simple people, I had

a capital breakfast. But I confess that I was drawn to visit the city by an interest still more romantic. For it was at Aigues-Mortes that Pierre de Provence landed after his oriental captivity, and it was on an island near it that the fair Maguelonne founded her hospital for pilgrims and wayfarers.—*Christian Union*.

HOW TO SPEND WINTER EVENINGS.

Daisy Eyebright, a very sprightly and sensible writer, discusses the above subject at some length in a recent number of the *Country Gentleman*. At the outset she urges parents to devise plans of entertainment and instruction, in which the whole household can join; well observing that it is a common fault in families, both in town and country, to leave each member to go its own way. What she says on this point is so excellent as to deserve being quoted *verbatim*.

"The father reads the newspaper beside the centre table, and wishes no disturbance in his vicinity; the mother, perhaps, is busy in the nursery with the younger children, or engaged in household duties, or absorbed in the pages of a magazine or book, and takes like heed to the occupations of the older members of the family. Perhaps the young men seek amusements abroad, and are allowed to return home when they please, unquestioned concerning their method of passing the long evenings. The older girls receive their friends in the parlor, or gather around the table or piano, occupied with fancy work or music. Each one is independent of the other, and there is no community of interest, which makes the bond of home happiness and increases the love of its inmates. In families thus managed what wonder that the sons seek questionable amusements, the daughters make ill-assorted marriages and lead unhappy lives, and the parents find little happiness in their children. In their youth they gave them shelter and food, and cared for their health; but they did not interest themselves in making home happy; they did not give them real heart-love, and teach them that in their society they could always be entertained."

Let every father and mother note this paragraph also, for there is a world of wisdom in it:

"Every evening there should be an hour given up to the little folks, when old and young play together. 'The wise man is he who keeps his child-heart,' has been truly said; and the man who cannot frolic with his children is really to be pitied. No matter how high his station a good father should be the best exercise for him and for his children; and the father who joins in his son's sport, plays football with him, slides down the hill and skates on the pond, is the father whose old age is the most tenderly cherished, and whose gray head is rarely dishonored."

STARTLING SCENE.

It is doubtful if anything in Wesley's experience ever equalled the dramatic force of an event recorded in "The Cross and the Coronet," a memorial of the Right Honorable Selina, Countess of Huntingdon. Being called upon to address a very large assembly Whitefield ascended the platform, and first prayed with unusual solemnity and fervor. Then announcing his text, "It is appointed unto men once to die, but after this the judgment," he paused and gazed steadfastly at his audience. Suddenly a wild, terrifying shriek issued from the centre of the congregation, and "Mr. Grimshaw" presently pressed through the crowd to the platform, crying, "Brother Whitefield, you stand among the dead and the dying! An immortal soul has been called into eternity! The destroying angel is passing over the congregation! Cry aloud and spare not!" The awful occurrence was made known to the congregation, and after a few minutes' silence Whitefield once more announced his text. Again a loud piercing cry proceeded from the spot where Lady Huntingdon and Lady Margaret Ingham were standing. A thrill of horror ran through the assembly when it was announced that a second person had fallen a victim to the king of terrors. It was some time before the consternation had sufficiently subsided to enable Whitefield to proceed with his sermon. The use that he made of the opportunity can better be imagined than described. The vast audience stood spell-bound and at his mercy.—*Churchman*.

SUSAN'S QUESTION TO A FRETFUL WIFE.

"Hester!" exclaimed Aunt Susan, ceasing her rocking and knitting and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"Oh! Auntie!" Hester began.

"Don't interrupt me until I've finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are—in fact, I think not; but she will be good-natured."

"Why, Auntie—"

"That isn't all," composedly continued Aunt Susan. "To-day your husband was half-way across the kitchen-floor, bringing you the first ripe peaches, and all you did was to look on and say: 'There, Will, just see your tracks on my clean floor! I won't have my floors all tracked up.' Some men would have thrown the peaches out of

the window. To-day you screwed up your face when he kissed you, because his moustache was damp, and said: 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it. When he lifts anything, you tell him not to break it. From morning until night your sharp voice is heard complaining and fault-finding. And last winter, when you were sick, you scolded him about his allowing the pump to freeze, and took no notice when he said: 'I was so anxious about you that I did not think of the pump.'"

"But Auntie—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in the world; and without this the cleverest and most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like Will—as gentle, as loving, as chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long, struggling death; but in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."

"But Auntie—"

"Yes, well—you are not dead yet, and that sweet-natured woman has not been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better tempered woman in existence."—*Exchange*.

THE REQUEST.

BY MRS. J. OLIVER SMITH.

A blue-eyed maid stood wistful at my desk.
"What is it, darling? Must you have my pen?"
"No." Ah, this pretty paper-folder, then?
Still "no." Your wishes, love, reveal to me,
For half my kingdom I would grant to thee.

"Just this wee corner of the smallest drawer?
Why certainly, my love, this little space
For Dolly's wardrobe will be just the place;
And your small hand so oft unwitting weaves
Some threads of gold to bind among my sheaves."

One day with curious gaze I peeped within
The granted space, and found—what think
you, there?

No wardrobe folded with doll mother's care—
With reverent awe the holy ground I trod,
Enshrined, alone, I found the name of God!

As Persian prophet's superstitious care
Gives the great name of Allah reverence due,
So this dear babe, to some high instinct true,
Reverent, has kept her secret treasure there.
Ah, sure that pen should tell of Heaven's dear
love,

Which finds its page this sacred drawer above.
—*Presbyterian*.

EATING JUST BEFORE SLEEPING.

The *Journal of Commerce* maintains that it is more healthy to eat just before going to bed than to retire with the stomach empty. The lion roars in the forest until he has found his prey, and when he devours it he sleeps over until he needs another meal. The horses will paw all night in the stable, and the pigs will squeal in the pen, refusing all rest or sleep until they are fed. The animals that chew the cud have their own provisions for a late meal just before dropping off to their nightly slumbers. Man can train himself to the habit of sleeping without a preceding meal, but only after long years of practice. As he comes into the world nature is too strong for him, and he must be fed before he will sleep. A child's stomach is small, and when perfectly filled, if no sickness disturbs it, sleep follows naturally and inevitably. As digestion goes on the stomach begins to empty. A single fold in it will make the little sleeper restless, two will waken it, and if it is hushed again to repose, the nap is short, and three folds put an end to the slumber. Paregoric or other narcotic may close its eyes again, but without either food or some stupefying drug, it will not sleep, no matter how healthy it may be. We use the oft quoted illustration "sleeping as sweetly as an infant," because this slumber of the child follows immediately after its stomach is completely filled with wholesome food. The sleep which comes to adults long hours after partaking of food, and when the stomach is nearly or quite empty, is not after the type of infantile repose. There is all the difference in the world between the sleep of refreshment and the sleep of exhaustion. To sleep well the blood that swells the veins in the head during our busy hours must flow back, leaving a greatly diminished volume behind the brow that lately throbbled with such vehemence. To digest well this blood is needed at the stomach, and nearer the fountains of life. It is a fact established beyond the possibility of contradiction that sleep aids digestion, and that the process of digestion is conducive to refreshing sleep. It needs no argument to convince us of this mutual relation. The drowsiness which always follows the well ordered meal is itself a testimony of nature to this interdependence.—*N. Y. Evangelist*.

Faith is not something heard of in theology alone, created by Christianity, but one of the commonest principles of life. He that believes that a blessing is to be got, that "God is a rewarder of them that diligently seek Him," will venture much and will likewise win much. For faith is inventive, ever fertile in expedients—like our own English character never knowing when it has been foiled; and then nearest

victory at the last moment when the last chance has seemed to fail.—*Robertson*.

When a person is exposed to a storm he expects it will soon be over and takes comfort; but those who die impenitent will be exposed to a storm which will utterly destroy them in the world to come.

Selections.

A memory well stored with Scripture and sanctified by grace is a good library.

"One by one thy duties wait thee,
Let thy whole strength go to each;
Let not future dreams elate thee,
Learn thou first what these can teach."

Nothing so increases reverence for others (says Charles Buxton) as a great sorrow to one's self. It teaches one the depth of human nature. In happiness we are shallow and deem others so.

However early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.—*James Hamilton*.

Falseness is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right.—*Colton*.

Let us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber*.

"Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.

"Love divine will fill thy storehouse, or thy hand will still renew:
Scanty fare for one will often make a royal feast for two;

"For the heart grows rich in giving: all its wealth is living grain.
Seeds, which mildew in the garner, scattered, fill with gold the plain."

Personal.

Rev. Simeon Parmelee, aged 100 years and 24 days, died in Oswego, Feb. 11th. He was sixty years a pastor in Vermont, and had fifty-three living descendants. His wife is still living.

Signor Pablo Rodriguez, a Mexican from Monterey, recently entered the Southern Baptist Theological Seminary at Louisville, Ky., to prepare himself to preach to his countrymen.

The Duke of Norfolk is a staunch and devoted son of the Vatican. He is one of the richest men of the English aristocracy. He has just petitioned the Pope to allow him to divide the large diocese of Southwark and to allow him to erect a new see at Arundel. In all probability Leo will grant the request of his moneyed servant, and his grace will *con amore* erect a cathedral for the new diocese. He is now erecting one at Norwich.

Useful Hints and Recipes.

ROASTING BEEF.—To flavor a roast deliciously, to make it tender, and to give variety which is essential in that family where beef is the staple meat eaten—to do all this nothing more is required than a large lemon; cut it in two pieces, squeeze all the juice upon the roast, then after peeling the lemon roll it up in the roast. When the lemon is used no water is needed. The roast should be a fat one, to ensure good gravy, and the lemon acid will remove the oily taste sometimes objected to.

RICE CREAM.—To a pint of new milk add a quarter of a pound of ground rice, a lump of butter the size of a walnut, a little lemon-juice and a tablespoonful of powdered sugar. Boil them together for five minutes, then add half an ounce of isinglass which has been dissolved, and let the mixture cool. When cool add half a pint of good cream whisked to a froth, mix all together, and set it for a time in a very cool place or on ice. When used, turn it out of the basin into a dish and pour fruit juice round it; or some stewed apple or pear may be served with it.

WHAT TO DO WHEN SMALL-POX OCCURS.—1. Place the sick in a separate room from which all clothing, carpets, upholstered stuff, and the quilts and feather bedding have been removed. In such a room with open windows and an open fire, keep the sick and nurses entirely separated (quarantined) from all other persons until the doctor and health officer take charge. Then follow their requirements.

2. Let all persons who are near the sick be immediately vaccinated afresh, and let it be understood from the first that all bedding, clothing, towels, and cloths which are touched or used by the sick shall be burned; and every place where the sick are, and where there is anything that has come from or been exposed to them, shall be thoroughly disinfected as soon as possible.

3. A separate place, or even a hut constructed for the purpose, should be so prepared as to be safer for the sick than any ordinary dwelling rooms; that is, that the fresh air and sanitary care and nursing shall be the best possible; and that it shall be an apartment and locality from which the contagion will not be spread abroad.

4. That no delay or objection shall prevent the vaccination of all persons who have been in any manner exposed, or suspected of exposure, to the contagion. That if fresh vaccine is not at hand, the physician or the health officer shall telegraph to the nearest person who can supply it. If that request is not immediately complied with, then telegraph the State Board of Health.

5. In case of death, wrap the corpse in a sheet saturated with the strongest disinfectant, and bury it in a deep grave within twenty-four hours, and without a public funeral.

Miscellaneous.

THE UNEXPRESSED.

BY ADELAIDE A. PROCTOR.

No great thinker ever lived and taught you
All the wonder that his soul received;
No true painter ever set on canvas
All the glorious vision he conceived.

No musician ever held your spirit
Charmed and bound in his melodious chains,
But he sure he heard, and strove to render,
Feeble echoes of celestial strains.

No real poet ever wove in numbers
All his dream; but the diviner part
Hidden from all the world, spake to him only
In the voiceless silence of his heart.

So with love: for love and art united
Are twin mysteries, different, yet the same;
Poor indeed would be the love of any
Who could find its full and perfect name.

Love may strive, but vain is the endeavor,
All its boundless riches to unfold;
Still its tenderest, truest secret lingers
Ever in its deepest depths untold.

Things of time have voices, speak and perish;
Art and love speak, but their words must be
Like sighings of illimitable forests
And waves of an unfathomable sea.

Items of Interest.

There are seventy-three Baptist newspapers in the United States.

The newspapers say that during 1881 all the mines in the State of Nevada yielded about \$4,500,000 less than enough to pay the cost of operating them.

It is estimated that, as the result of the persecution of the Jews in Russia, 100,000 Jewish families have been reduced to poverty, and property has been destroyed to the extent of £16,000,000.

About a thousand million dollars of our national debt have been paid since the war ended. France has now nearly treble our debt, and Great Britain more than double. Even Spain has a bigger debt than that which remains of ours.

An English statistician calculates that every man on an average speaks fifty-two volumes of 600 octavo pages per annum, and that every woman yearly brings out 520 volumes of the same size in talk.

"The subject of establishing a 'clearing house' for all the New York charities," says the *Jewish Messenger*, "is again being broached. If it proves a clearing out house for chronic impostors, by all means let us have it.

The public coffee-houses of England, intended to check intemperance, have rapidly increased. The first house was established in 1873. There are now over 160. One of the largest is the Caxton, in London, patronized largely by persons employed on newspapers. The upper stories of the building are used by the Press Club, which has 150 members.

A man walked into a physician's office in Grand Rapids, Mich., a few days ago, and in the large and easy manner of the boundless West, picked up from the table what he conceived to be a toothpick and began to use it. Presently he pricked his tongue, and a consequent exclamation called the doctor's attention to what was going on. The supposed toothpick was in reality a vaccine point, and despite the prompt application of various preventives it "took."

Four years ago the State of Texas set aside three million acres of land to pay for erecting a capitol, and recently a contract was made with three citizens of Rock Island, Ill., and a Texan. Efforts have of late been made to annul the award, and a Galveston firm offered the State \$2,235,000 cash for the tract. The architect estimates the cost of the structure at \$1,480,000, and six years will be required. The contractors have given a bond of \$250,000, and commenced excavating at Austin.

The House Committee on Post Offices and Post Roads has under consideration a bill to establish postal savings banks in connection with the Post Office Department, and it is believed that a favorable report will be made. The bill provides that the interest shall not exceed 2 per cent., and shall not be allowed on any sum less than \$1, and that the banks or sub-depositaries may be established at suitable money order offices at which the postmaster's salary is not less than \$500. It prohibits the deposit of any sum less than \$1, and limits the aggregate amount credited to one depositor to \$500. It provides that the deposits shall not be subject to State or local taxation or to seizure for debt, and that the funds, except what is required for the current business, shall be invested in United States bonds bearing not less than 3 per cent., interest, or, if no bonds are available, in State, county, or municipal bonds. The bill also provides for the creation of several offices to be held by the persons who supervise the business of the proposed banks. The committee has not yet decided upon the amount of money which shall be fixed as the minimum of deposit. The bill fixes it at \$1, but it may be thought advisable to reduce this sum to 50 cents, or even 10 cents. The subject of the investment of the funds is also under consideration. In his recent annual report the establishment of postal savings depositories was recommended by Mr. James. Such depositories were established in Great Britain in 1861, and the system has grown in popular favor so rapidly that on December 31, 1879 the number of accounts was very nearly 2,000,000, and the amount standing to the credit of depositors was more than \$155,000,000. The interest paid in Great Britain is 2½ per cent. In Canada the rate of interest is 4 per cent. It is said by the advocates of the system that its establishment will not reduce the amount of deposits in private savings banks.

Among the arguments advanced by the supporters of the system are these:—That it would encourage economy and thrift among the laboring classes; that it would accommodate all classes in many sections where no other banks exist; that it would add to the circulation of the country millions of dollars now hoarded; that it would promote loyalty and patriotism; that it would protect the

working people against swindlers and unsound banks, and that it would be a bulwark of defense against financial panics. A bill for the establishment of such a system was introduced in the House in 1873 by the Hon. Horace Maynard and sent to the Banking and Currency Committee. A majority of the members of this committee were not in favor of the plan, and the House took no action upon it.

Farm and Garden.

HOW TO SMOKE HAMS.—A smoke house should be well ventilated, and the hams be hung at least eight or ten feet above the fire, and the smoke given out in modern quantities and come from corn-cobs or hickory wood. It is important that the hams be kept cool and dry through the whole operation. Proper ventilation of the smoke house secures this. If they become moist by improper ventilation, or are placed so near the fire as to be heated, their flavor is greatly injured.—*Poughkeepsie.*

IS YOUR HORSE BALKY?—If he is, and you cannot find any means of stirring him, try the effect of patience. Here are two old methods involving patience that a London paper suggests: "1. Tire your steed out by remaining perfectly quiet until he starts of himself. 1. Once sat in my cart nearly two and a half hours in this way. 2. Now and then a horse is met with that refuses to draw at all; put him in a cart in a shed, and keep him there until he walks out. In one instance that came to my knowledge the obstinate one was thirty six hours in the shafts before he gave in."

BONES.—Finely ground bone costs from \$35 to \$40 a ton; bones coarsely ground or broken would generally be worth about half as much; but their value would depend to some extent on local circumstances. What you can afford to pay must depend in a measure upon what you can get in your markets for the produce you can best raise with the aid of such manure. To make it more soluble with acid, weigh out about sixty pounds of oil of vitriol for every 100 pounds of bone that you have; put into a large and tight cask a quantity of water about equal in bulk to that of the acid to be used, and then add the acid to the water in a slow stream with constant stirring with a wooden paddle; finally stir in the bone, and let the mixture stand three or four days; if at the end of that time it is not converted to a nearly dry and crumbly mass, mix some plaster with it for a dryer. It must be carefully remembered that the acid is very corrosive, and must be handled with the greatest care, and must not be allowed to come in contact with anything but glass or wood. The finer the bone is ground the more valuable it is, either for treatment with acid or for direct application. The raw material may be profitably applied directly to pastures or meadows; in England from one to two tons of crushed bones applied to the acre produce a marked improvement in the quality of the herbage and of the milk; when thus used there will be no loss of material, though the plant-food locked up in the bone may pass very slowly in its assimilable forms. *The treatment of bones with ashes*, or with ashes and lime, in alternate layers from three to five inches thick, is a very simple and useful method of converting them into a more active manure, especially if the mixture is kept moist with manure water or chamber slops instead of clean water. The reduction of bones in this way requires several weeks; they become soft and can be easily pulverized with the spade, but the extent to which the phosphate is rendered more soluble by this operation has never been determined.

Books and Periodicals.

JOHN EAX. By Albion W. Tourgée. 16mo. Cloth, ornamented, \$1.00. New York: Fords, Howard & Hulbert, 27 Park Place, N. Y. Pp. 380. For sale by J. B. Lippincott & Co., 715 & 717 Market street, Phila.

This volume gives us two books in one, representing different sides of social life North and South. It is not a book like "A Fool's Errand," or "Bricks Without Straw," although it trenches on the same general subject. The pictures given furnish incidents that may flow out of peculiar sectional peculiarities which are not to be set aside arbitrarily. The work may not have the run of former publications by the same author, but will be read with interest by those who wish to study the problem of our national life.

HARPER'S MAGAZINE for March, 1882. This is a beautiful and exceptionally interesting number. The contents are: Fallen short.—Frontispiece; Old New York Coffee-Houses, John Austin Stephens, (illus.); Missing.—A Poem, Sarah O. Jewett; Upon Clunn.—A Poem, Robert Herrick, (illus.); A Canadian Pilgrimage, F. H. Taylor, (illus.); The Song of Roland, Maria E. McKaye, (illus.); Washington's Acceptance of the First Presidency, George Ticknor Curtis; A Small Telescope, and What to See with it, Simon Newcomb, (illus.); Typical Journeys and Country Life in Mexico, W. H. Bishop, (illus.); An American King, Charles K. Backus, (illus.); The New French Minister of Public Instruction, (portrait); Shadows.—A Poem, W. S. Kennedy; Last Words from George Eliot, Elizabeth Stuart Phelps; A Highly Respectable Family.—A Story, H. H. Boyesen; The Mendelssohn Family, W. L. Gage, (portraits); Dream Folk.—A Poem, Blanche Willis Howard, (illus.); A Cock-Horse, Luigi Monti, (illus.); A Farewell.—A Poem, S. S. Conant; Anne.—A Novel, Constance Fenimore Woolson, (illus.); The Paw-Shop, Edward Howland, (illus.); A Dimple.—A Poem, Henry Bacon; Prudence.—A Story of Esthetic London, Mrs. John Little, (illus.); Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

All the above articles are up to the high standard of this well-established Magazine. The illustrations are beautiful.

In this connection we cannot refrain from commending *Harper's Weekly*, *Harper's Bazar* and *Harper's Young People*, covering all the ground of our social life. They are instructive, refining, elevating.

LIPPINCOTT'S MAGAZINE for March, 1882. It would be well for those fond of polite literature to examine a copy of this Magazine if they have not done so already. The works done in charming style and the subject matter always deserving the care bestowed upon it by the publishers. The illustrations strike us as especially fine.

On the Gulf Coast, (illus.) B. Jones; Stephen Guthrie, A Story, chaps IX.—XV; The Burning of Columbia, S. H. M. Byers; A Fair Confederate Among the Pines, A Story, Fanny Albert Doughty; Some Curiosities of Superstition; College Eating-Clubs, Henry A. Beers; Her Valentine, Wm. H. Howells; Demoiselle Daphné, A Story, Mary Mather; Washington on the French Stage, Theodore Child; The

Unwelcome Guest, Henrietta R. Elliot; Manners, Foreign and Domestic, G. H. Pierce; A Breakfast Story, W. H. Bliss; Bread or a Stone, Helen Campbell; Our Monthly Gossip; Literature of the Day.

THE CHRISTIAN PHILOSOPHY QUARTERLY. January, 1882. The contents are:—On the Origin and Primitive State of Man, Prof. Stephen Alexander, LL. D.; Astronomical Facts and Fancies for Philosophical Thinkers, C. A. Young, LL. D.; Conditions of Spiritual Sight, Rev. Amory H. Bradford, A. M.; The Foundations of Christian Belief, Rev. Lyman Abbott, D. D.; Freedom of Will Empirically Considered, John Bascom, LL. D.; Historical Notes. New York: Published for the American Institute of Christian Philosophy, 50 cents per copy.

This well-conducted Quarterly is published in the interest of truth, as opposed to false science, and will do much to neutralize the speculations and sophistical arguments of the Concord School. The men engaged in the work are from among the most earnest and able Christian scholars of the land, and their writings will tell upon the issues that rationalists and infidelity have raised.

LITTLE'S LIVING AGE. Feb. 18, 1882. Contents: Old and New Canons of Poetical Criticism, Part II.; The Man with the Red Hair; Inside Kairuan; An English Slave in Madagascar; The Sicily of Thucydides and Theocritus; Youth and Age; Blacks in Queensland; Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American *Age* monthlies or weeklies with the *Living Age* for a year, both postpaid. Little & Co., Boston, are the publishers.

Married.

On the 26th ult., by Rev T. F. Hoffmeier, at the residence of the bride's parents, Harlan H. Summers to Miss Lydia Cleantha, second daughter of Elder Henry Keller, all of Midletown Valley, Frederick county, Md.

At the Reformed Parsonage, St. Clairsville, Feb. 1st, 1882, by Rev. Cyrus J. Musser, Albert W. Mock, of Nelson, Neb., to Miss Lucinda Fickes, of Bedford county, Pa.

Obituaries.

TRIBUTE OF RESPECT.

At a meeting held by the Shell's (Lutheran and Reformed) Church Sunday-school, East Hanover, Dauphin county, Pa., February 7th, 1882, the following resolutions were adopted: WHEREAS, It has pleased Almighty God in the dispensation of His providence to remove from our number, in the bloom of youth, our esteemed member and friend, Priscilla Herich, therefore, be it

Resolved, That by her death the Sunday-school of Shell's church has lost a faithful and devoted member, and a kind and worthy associate whose name they will ever cherish in precious remembrance.

Resolved, That while we deeply feel our loss we yet bow in humble submission to the rulings of Him who doeth all things well.

Resolved, That we hereby tender to the bereaved family our sincere and heartfelt sympathies, and may Almighty God sanctify this heavy affliction to their and our eternal good.

Resolved, That a copy of these resolutions be transmitted to the family: and for publication to the *Lutheran and Missionary, Reformed Church MESSENGER*, and *Harrisburg Weekly Telegraph*.

W. E. SHELL,
T. E. LINGLE,
J. F. BRIGTHILL,
M. LIZARD GUNTER,
SALLIE MCCORMICK, Com.

In Memoriam.

Wm. Franklin Hay passed from the earthly to the heavenly kingdom of the Lord, January 30th, A. D., 1882, aged 47 years, 11 months and 11 days.

His funeral took place, February 1st, and was so largely attended that the Mt. Zion church, in which the deceased was wont to worship, was uncomfortably crowded. The pastor endeavored to improve the occasion by basing his remarks on Heb. 11: 4. "He being dead yet speaketh." Rev. J. W. Poffinberger assisted in the services.

The above scripture was chosen as especially appropriate in the case of brother Hay. Like the righteous and godly Abel, "He being dead yet speaketh" to men of the true and right worship of God by faith. Consecrated to God in infancy through baptism, he grew up in the kingdom, and about the age of sixteen years assumed the vows of full discipleship of his own free will and choice. Thus the work of grace, begun in infancy, under the influence of Christian nurture in the family and the church brought forth its legitimate fruit in his conversion or turning unto the Lord. Having turned unto the Lord as a matter of deliberate choice after proper instruction, he turned not back again to the world and sin as so many do, but kept his face turned toward the heavenly Zion and continued faithful in the work and service of the Lord to the end of his pilgrimage on earth. For some thirty-two years he was a laborer in the Lord's vineyard and made a good record in all these years. Some ten years he served God in the office of Deacon and showed himself faithful to his trust. He read the *Messenger* for many years, and took the *Mercersburg Review* some years. By his faithfulness and constancy as a child of God in Christ, he still speaketh to the dear ones left behind and to all who knew him. By his readiness and willingness to do all in his power, and to deny himself something for the Lord's sake, he speaks to those who seem to be trying to get along in the church with the least possible effort and with no self-denial forgetting the Lord's words—"If any man will come after me, let him deny himself, and take up his cross and follow me." By his lively interest and constant activity in all that pertained to the welfare of the congregation, he speaks to the careless and negligent in Zion, of whom it is written: "Woe to them that are at ease in Zion." By his regular and punctual attendance upon the services of the church and the means of grace, he speaks in pointed reproof of those who occasionally visit God's house and then seem not to appreciate the holy service. By his liberality he speaks to the miserly and stingy who seem to think all money given to the church "a dead loss" while, indeed, if rightly given, it is a treasure laid up in the only secure place, "in heaven where moth and rust corrupt not and where thieves break not through, nor steal." Let his brethren, left behind in the church militant, hear the sermon which he preaches to them in his earnest, faithful, devoted and active Christian life while with them in the earthly kingdom. Thus during life he was a witness for Christ, and in his death gave testimony to those around him of the Christian's triumph over death through Him who overcame death and the grave and who is ever ready to give us part in this glorious victory.

He lived not to a great age, but lived for life's true end and purpose.

"He liveth long, who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.
He liveth long, who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
Be what thou seemest, live thy creed;
Hold up to earth the torch divine.
Be what thou prayest to be made,
Let the great Master's steps be thine,
Fill up each hour with what will last,
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below."

H. F. K.

In Memoriam.

NOTHING IS SO SACRED AS A MOTHER'S MEMORY.

Mrs. Helen Blackford Douglas died at her home in Hagerstown, early on Monday morning, January the 8th, in the 61st year of her age. She was the youngest daughter of Col. John Blackford, who lived long and honorably a citizen of the county, and died at "Ferry Hill," on the Potomac, where Mrs. Douglas was born and lived during many years of her marriage and widowhood. Her only sister and all her brothers, except one, William M. Blackford, are dead. Her husband, Rev. Robert Douglas, died some years ago, at Ferry Hill, where also died a few years afterwards, their youngest son, Robert, and not long after him, Dr. John Beckenbaugh who had married their only daughter. Seven or eight years ago, Mrs. Douglas came to Hagerstown with Mrs. Beckenbaugh and since then they have resided with her oldest son, Henry Kyd Douglas. During these years she has enjoyed almost uninterrupted good health, which apparently, was never better, nor she in better spirits, than during the last months of her life.

But suddenly and sadly was the peace of this household broken. Taken ill on Sunday morning she suffered during the day, but with the approach of night she obtained ease, and then a few hours later came eternal sleep. She died without even knowing she was ill, and her death was a painful shock to her friends—to her family a cruel blow.

She was borne for burial, as was her wish, to Shepherdstown, near her old home, and after services in the old church in which she had worshipped in earlier days, she was laid to rest in the family lot between her husband and her son. After her peaceful and happy life had passed into its winter, but before storms and frosts had destroyed her vigor and her maturity, she is taken away.

She had lived a quiet life, for her tastes were domestic, as her manners were unaffected and retired; and yet by all who knew her she was honored and beloved, and there is not a sting in the memory she leaves us behind. For she was a gentle and genuine woman. The happiness and comfort she gave to her home only they know who dwelt within it. She was in character and disposition a model of that type of womanhood which makes happy homes. She remained apart from crowds; she got nearer to her friends in other ways, and when sickness or sorrow came to them her character developed its beauty and its strength. The old will speak of her death with pain in their hearts, the young with love and tenderness. Her whole life was one of purity and gentleness, and in the Book Beyond, there is no record for the tears of Mercy to dim or obliterate.

As the faithful lamp by which it was her choice to sit and read, kept its pale vigil, nightly near her dead heart, until she was borne, so will the love she has kindled shine with holy light in the hearts it has warmed, until it and they burn low to the grave and go out together.—*Hagerstown Mail.*

In Memoriam.

Mary Landin died February 3d, 1882, aged 12 years, 9 months and 11 days.

For this young lady to die was great gain. Her health never was good, so that she was a sufferer during the greater part of her life on earth. This, no doubt, served to turn her thoughts toward that happy place where suffering and sorrow can never come.

In June 1878 her father and mother turned to the Lord and sought a place among His people on earth. On the 11th of the same month, Mary with her brothers and sisters, was made a member of the covenant and church of God. November 13th, 1880, she confessed Christ by taking upon herself the vows of the Christian profession. In a quiet and humble way, amid much bodily suffering, she continued in the Lord's service until the Lord called her to come up higher. While she was able to do so, her habit was to read a portion of God's word daily before retiring to rest. How fitting might the young as well as the old follow her example in this respect!

She felt that her life on earth would be brief, hence turned her heart to the life above and prepared to live forever in the Father's house on high; in this she chose that good part which shall be her possession forever. Feeling that death was daily at work in her body, she chose the words of St. Paul, 1 Cor. 15: 31 "I die daily," as her funeral text. The hymns sung at her funeral were of her own selection. We laid her in the grave beneath the deep snow, feeling comforted in the thought that she was one of those who came up through great tribulation and have washed their robes white in the blood of the Lamb. May her brothers and sisters and her young friends and companions imitate her meek and quiet, constant and exemplary Christian example.

H. F. K.

DIED.—At Freeburg, Pa., January 21st, '82, Mrs. Anna Barbara Boyer, relict of the late Isaac Boyer, and mother-in-law of elders Edward Bassler and John Wiest, aged 82 years, 5 months and 18 days.

The departed was a faithful and devoted member of the Lutheran church, but her loss will also be painfully felt by the Reformed congregation of Freeburg. Though one of the truest and most consistent members of her own church, such was the warmth and liberality of her heart, that it could beat also in behalf of every interest of the Reformed Zion. She read and greatly prized the Reformed publications that were open to her on the table at brother Bassler's, where she had found a welcome and happy home since death has broken up her own family. In view of her many acts of kindness and her liberal contributions towards the Reformed congregation, and her many marks of consideration and affection shown to its minister and family, the Reformed pastor cannot pass by her grave without laying this humble tribute upon it, made fragrant with the aroma of grateful memories and moistened with the tears of a heart that mourns the loss of a close and precious friend.

Grandmother Boyer was an excellent type of a true mother in Israel. Her piety was quiet, deep, living, abiding, and expressed in whatever good her hands found to do. She loved the gates of Zion above her highest joy. When a few years ago the frailties of age had stolen upon her to such an extent as to make

it impossible for her to attend the public services of the sanctuary which had ever been a fountain where she delighted to refresh her spirits, she could not, for a long time, hear the call of the church bell which was always sweet music to her ear, without weeping, that she could no longer arise and go up to the assembly and congregation of the people of God with songs and everlasting joy upon her head as she was wont to appear within the dedicated walls of the Lord's house. Amidst the imperfections which adhere to our present order of life in its best estate, she had many adorning traits of character which lend beauty to her life. A cheerful, kind, humble disposition, an intelligent mind and a marked taste for the good and beautiful, were crowned with the ennobling and enriching power of all the Christian graces.

Mother Boyer had become known specially as "the children's friend," and, indeed, a truer and kinder friend they never had. In her relation to this tender class of society, her life seemed to have found its truest aim. She literally lived in her own and her grandchildren and their children. But her child-like soul needed a larger circle for the exercise of her love for and interest in these little ones. Her appearance on the street, always drew a lot of children around her plucking her garments as if magnetized by her presence. Months before Christmas her heart began to devise surprises and liberal things to cheer these lambs of the flock. When Christmas morning came, many little ones almost forgot to look into their own suspended stockings before they were off for Grandmother Boyer's. Little time did they leave her to attend to her own toilet even that morning. She sent no tiny hands empty away. How happy these children were in receiving her greetings, her presents, her love, her sympathy, her caresses, her blessing; but she was the happiest of all in giving them. There are many presents upon the mantelpieces in the houses of Freeburg consecrated by the affection of her sincere heart, that will be preserved most sacredly to perpetuate her memory.

At her funeral services which were solemn and well-attended, though the day was very cold and stormy, her pastor appropriately selected the Scripture: "They rest from their labors, and their works do follow them." We will not enlarge upon her labors for Christ's cause and the good of humanity. Her good deeds are written in the book of life and in the hearts of her thankful friends and relatives. A life so full of charity, so useful and so evenly beautiful and good, yet, a life which was itself a burning light, cannot go out without leaving behind a painful sense of loss. We arise up and call her blessed, and comfort us with the assurance that our loss is her gain.

W. A. H.

DIED.—At Freeburg, Pa., January 23d, 1882, John Christopher Hilbish, son of Samuel G. and Caroline B. Hilbish, aged 17 years, 7 months and 8 days.

The parents and the older twin brother have been sorely bereaved by the untimely death of this beloved son and affectionate brother. Scarcely had he crossed over from the flower of youth into the higher state of a young man, when death's resistless hand, feeling for an illustrious mark, laid a hold, but too deep and sure, upon his young life. Though, like tender, blooming grass, sheared off by the sharp scythe of time so early in the morning of life, his bier, followed by a long and sad funeral train, could not but wake us up to the fact that he was only a little in advance in coming to his grave, and that we all are pressing close behind. How such a young death opens the heart to crowding thoughts of the vanity of the world, the uncertainty of the goal of life and the vanishing nature of human comfort and expectations.

Our young brother was endowed with a nature that promised great usefulness. His kindly and obedient disposition had ever carried pleasure to the hearts of his parents. He was an apt scholar, and the fire of his energy needed only a stronger body in which to burn. His social, lively, friendly deportment had purchased him hosts of friends who freely paid sorrow's painful tribute at his open grave. He grew up under proper educational and religious influences of whose power his short life was an emphatic demonstration. Such was the ripeness of his judgment and the tenderness of his conscience, that he never took counsel of appearances or impulses, or allowed himself to be allured into the drowning stream of ungodly companions. He sought the pleasures of life in his work and studies, in the cultivation of music, by the hearth of good and pure society, in the Sunday-school and prayer-meeting and in his place in the gifted choir of our congregation at Freeburg. He was a bright and faithful catechumen. His ready and intelligent answers, accented with a voice unhesitating, clear and full, were always an inspiration to the others. He would have taken the baptismal vows off the hands of his parents at our next communion service, had he been spared for this solemn laying on of hands. But we do not now need to pray the very God of peace to sanctify him wholly; his whole spirit and soul and body are now preserved blameless unto the coming of our Lord Jesus Christ. His vacant seat in the catechetical class keeps his visage ever before us in our meetings, and though forever absent, he is not and will not be forgotten. Amidst the great indifference of so many who profess the holy name of Christ, it was a pleasure to witness his anxious solicitude for all that concerns the welfare of our church. That he was instant in prayer it was a comfort for him to profess on his dying bed, and that he was fervent in spirit and not slothful in business, is a comfort for us to bear testimony to. Pangs of homesickness for him will often visit the hearts of his lonely parents. May he sleep peacefully and sweetly till Jesus shall call him: "Young man, I say unto thee, arise," and restore him to his sorrow-stricken family.

W. A. H.

DIED.—Near Columbiaville, Michigan, on the 17th of October, 1881, Willie J. Hoffman, in the twenty-fifth year of his age.

The deceased was the son of Reuben and Leah Hoffman, of Mahoning twp., Armstrong Co., Pa. He was baptized in infancy by Rev. Mr. Young, and grew up to be a kind and faithful son and brother. Nine months previous to his death, he went west where he was engaged in teaching and in other honorable and useful employments. His health failed rapidly and he died without a relative near him, although kind friends cared for him in his last hours. His remains were brought to Eddysville and buried in the graveyard attached to St. Mark's church, on the 23d of October.

The funeral sermon was preached by Rev. E. A. Whitmore, pastor of St. John's charge. The deceased will be much missed in the community in which he lived and where he had many friends, but most of all by his aged parents and his brothers and sisters. Yet there is hope in God.

When from the dead He raised His Son,
And called Him to the sky,
He gave our souls a lively hope
That they should never die.

There's an inheritance divine
Reserved against that day,
'Tis uncorrupted, undefiled,
And cannot fade away.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, FEBRUARY 22, 1882.

Occasionally, complaint is made that Church papers are expensive, and it has been suggested to us to give some estimate by which people may see how much they get for their money. Very few persons have an idea of the amount of printed matter furnished by a paper of ordinary size in the course of a year, and a few figures bearing on this point may help to open their eyes.

Printers measure matter by what are called *ems*, that is, by letters which would be as wide as the letter "m." It takes three i's to fill the space of one "m," but the latter character gives a proper average. There are, in the Order of Worship, 350,000 of these "ems," and 90,000 of them in every issue of the MESSENGER, exclusive of advertisements, so that in every four numbers a subscriber gets more reading matter than would fill a volume as large as the one named. That would give more than twelve volumes of that size every year for \$2.00, exclusive of postage. This is not guess work. It is a careful measurement made by an expert upon whose calculations large business contracts are taken.

How would any one like to pay for the printed matter they get in *books* at that rate? The same amount of matter in volumes like the Order of Worship, which we cite merely for illustration, would cost about \$15.

THE "PRESBYTERIAN" AND THE "PRESBYTERIAN REVIEW."

The *Presbyterian* of the 11th has a very sensible notice of Dr. Hopkins' article on "Presbyterian Cultus," in the late number of the *Presbyterian Review*. After noticing the fact that the article sets out with the advocacy of such a modification of Presbyterian Cultus as shall give the people some share of the devotional services of the sanctuary, it states that the "modification" proposed is "the use of prescribed forms of prayer, or a liturgy, drawn from various sources, and especially from the liturgies of Knox, Calvin, and the Presbyterians of the Continent of Europe, as well as the liturgical forms of the more ancient churches." "For all this," says our contemporary, "Dr. Hopkins argues with much earnestness, and with an evident knowledge of the whole history of liturgies gathered from long and patient study of that department of homiletics." This is a fair statement of the case.

What the *Presbyterian* objects to is the sweeping style of the Auburn Professor's article, which, "in hunting out 'bald' places and exposing 'irregular and extravagant effusions,'" does violence to the feelings of many who are satisfied with the usual mode of Presbyterian worship in this country. There is a great deal of force in that. Dr. Hopkins' article would have had greater influence if it had been less caustic. But it is a mistake to suppose that extreme grounds have been taken only by those who advocate what are called forms of service. Those opposed to them have been equally radical, objecting to the use even of the Lord's Prayer, because anything precomposed was presumed not to come from the heart of the worshipper. It is a pity the subject cannot be divested of feelings which often amount to rancor, and keep people from looking at it in a sensible way.

The *Presbyterian* thinks a prescribed liturgy will not be adopted by the Presbyterian Church of this land during the present generation. That may be so, although sometimes movements of the kind are much more rapid than people generally suppose them to be. The introduction of liturgy is, however, only a question of time.

Meanwhile, in the opinion of our contemporary, there will be no ecclesiastical bar to the use of forms. It says:

"It may be granted, for it is certainly true, that Presbyterian Churches have been in the past liturgical churches, as the Reformed Churches of France and Swit-

zerland, and the Waldensian Church of Italy are at the present day. John Knox and John Calvin were the authors of liturgies. Historically there can be no question that the use of liturgies has been authorized by almost every Presbyterian Church in the world, except the American Presbyterian Churches. And in these churches there is no law against prescribed forms of prayer. If the colony of Waldenses now in Missouri, and forming a Church should continue to use the liturgy of their fathers, not a voice will be lifted against it. If any group of Presbyterian people in New York or Philadelphia should join together to form a Church for which a liturgical service should be prepared not inconsistent with the Westminster Symbols, we do not suppose that any Church court will forbid it. The continued existence of St. Peter's church in Rochester indicates to us the precise position which the Presbyterian Church occupies in this whole matter. It has never authorized the liturgy of that Church—it has never forbidden it. It would do the same in regard to all other Churches formed on the same model."

That is what we call good sense. It admits facts which many have been betrayed into disputing. It neither makes the use of forms to be essential, nor denounces them as evil, but gives full liberty in the matter. That is the only proper course to be pursued in the present state of things. Surely no one of any sense would wish to force them upon people like an iron collar.

Dr. Buckley, editor of the *Christian Advocate*, in a recent discourse in this city on the general subject of Missions, told of a town in New Jersey, that is built, one half on clay and the other half on sand. The inhabitants who live over the part of the soil that absorbs and retains everything are afflicted with malaria, while the others are free from it. The speaker used this incident to illustrate the fact that ministers and people, who make everything to terminate upon themselves were very sure to suffer from their own illiberality. He spoke of different kinds of ministers in the Methodist Church. Some, he said, never cared about anything but the steward's account. If that was square, and the preacher's own pay secured they were perfectly satisfied, but this always brought spiritual disease and leanness, while those who worked for the general extension of Christ's kingdom were always blessed in basket and in store.

The same truth holds good everywhere. People who make home obligations an excuse for doing nothing beyond, are always last to fulfil home duties, and if a minister wishes to train his people to fall back in the payment of his own dues, his shortest way is to keep everyone else's hand out of the treasury. Those who complain most themselves and leave the hardest fields for their successors, are those who stand on the borders of their parishes like old men watching their orchards, and ready to set the dogs on every agent or committee of the Church that comes along. On the other hand congregations that are canvassed and have their liberality developed for benevolent objects outside of their own bounds will not be likely to let their own pastor suffer or to preach in an old rickety Church.

OUR REASON FOR SAYING IT.

Our esteemed contemporary, the *Lutheran*, takes exception to our assertion that Lutherans think their confessions as perfect as the Holy Scriptures themselves, and it cites the Formula of Concord to show that other writings are not to be regarded as of equal authority with the Word of God. And yet in the Thesis on the Galesburg Declaration on Pulpit and Altar Fellowship, prepared by order of the General Council, we have this language.

"The Lutheran Church owes her being to the conviction that her Confessions depart in no respect from the faith taught in God's Word; that she teaches the Gospel in its complete purity; that all her doctrines are divine; that she is the most perfectly homogeneous portion of that Church visible, of which the church Catholic is the soul; that in a supreme and unique degree she has the marks of the true Church, to wit, the pure Word of God and the right Sacraments. * * *

"In maintaining this claim, the Lutheran Church of necessity implies that to the degree, and in the respects in which other parts of Christendom depart from the faith and truth confessed by the Lutheran Church, they depart from the faith and truth of God's Word; that in any case they are less homogeneous portions of the Church whose soul is the Church catholic, and that the distinctive testimony of the Lutheran Church, that which distinguishes her in various degrees from all particular churches, involves not mere points of opinion, but subjects of divine truth, and hence of transcendent importance, which dare not in any measure be imperilled; and this holds true over against Rome,

against heresy, against schisms, and against the divergent forms of belief which have assumed the common name of Protestant."

Again:

"We are Lutherans because we believe in 'the summary of doctrine which is in our churches, there is nothing which conflicts with the Scriptures,' that 'touching the *Articles of Faith*, nothing is taught in our Churches in conflict with Holy Scripture.' 'Nothing is received among us contrary to Scripture,' that 'no new and ungodly doctrine has crept into our Churches,' and that because of all this, 'our Confession is of God, and Christian,' and that it is our duty, as Augustine teaches, and as our Confession quotes him with approval for teaching, 'not to be in accord,' even in the ministers of the Word, 'when they teach anything in conflict with Holy Scripture,' and that the themes of the doctrinal parts of the Confession are 'Articles of faith and doctrine,' 'Chief Articles of faith,' which are 'necessary' to show the accord of our doctrine with the Word.

"But in asserting this we have already asserted that the doctrine of other confessions, so far as it conflicts with ours, is not drawn from Holy Scripture, is not in conformity with the pure Word of God, and with Christian truth, and is not grounded in the Word. We have, beyond all possibility of denial, already implied that in the summary of doctrine among them, if it be at war with ours, there is something which conflicts with the Scriptures, a something which touches the articles of faith; and that hence, whatever virtues may be claimed for them in other respects, so far as they are not of God, and not Christian; their doctrine is new and not godly. The inference is already involved that we may not be in any such accord with them as weakens our testimony that they do teach something in conflict with Holy Scripture. To make these solemn expressions of the Confession a dead letter by lack of practical conformity with them, is to do dishonor to the Confession and the Word, and to be inconsistent with ourselves, who accept the Word itself as an absolute rule of faith and life, and the Confession as a true exponent of the sense of the Word. In giving effect, therefore, to these our solemn convictions, we must stand fast by the rule, that those by their vows as ministers are bound to systems which in whole or in part conflict with God's Word, cannot be admitted to our pulpits. We must not even seem to accord with them, for their churches owe their separate being in part to a forsaking of portions of God's Word. Nor can we without a snare to conscience, both to the inviters and the invited, open our altars to those who are members, and mean to remain members, of churches which rest in whole or in part on unscriptural foundations."

The italics, with a few exceptions, in the first paragraph, are not ours. The extracts thus emphasized, show how exclusively the perfection of Bible truth is claimed, and how boldly it is asserted that anything that differs from the Lutheran Confessions must differ from the Word of God. There is no possibility of truth in anything that does not agree with these Confessions.

We might give much more of this kind from the same source, but we have quoted enough to show that our assertion was not without ground. According to our esteemed contemporary's own witnesses there is no possibility of any one standing upon Bible truth, if he varies in the least from the Lutheran Confessions. This is the challenge thrown out to the Christian world by Lutherans who claim absolutely to be the only Visible Church. What does it mean if it does not practically exalt Lutheran standards to equality with the Word of God?

True all branches of the Church accept the Symbolical Books as consistent with the Word of God—i. e., take them as the most truthful summary they can get, but they do not claim that absolute perfection which says there can be no truth in points upon which others may have divergence of doctrine. This is the only point of the *Lutheran's* article which we can touch just now.

Mr. Binkley sends forty-seven new subscribers for the MESSENGER and four for the *Hausfreund*, from the Mechanicsburg charge, of which Rev. U. H. Heilman is pastor. This is good work. There are now sixty-seven copies of the MESSENGER and five of the *Hausfreund* taken in that one charge. The earnest pastor seems desirous to place the papers of the Church in every family, and is likely to succeed.

Last week five new subscribers were reported from Elizabethtown, Rev. J. H. Pennebacker, pastor. This may seem to be a small number, because our agent has accustomed our readers to look upon larger figures, but the place is small and a respectable number of copies has already been taken there. It may be humiliating to state the fact, but there are large congregations in our Church, where not even five papers are taken. A few years ago there were a number of charges in which many

people did not seem to know we had a Church paper. There are now many places that cannot point the finger of scorn at little Elizabethtown.

We take pleasure in quoting the following from the *Independent*:

"The *Reformed Quarterly Review* (organ of the Reformed [German] Church) for January contains a paper by the Rev. J. W. Nevin, D. D., 'Christ the Inspiration of His Own Word,' which has attracted some attention and is worthy of more. This quarterly is edited admirably by the Rev. Thomas G. Apple, D. D., of the Reformed Theological Seminary, Lancaster, Pa., and its contributions, which we have not space to mention as we would wish, are on vital themes and by competent authors. We have read with interest in this number the Rev. D. Lantz's observations on 'The Saints of All Ages' and we must concede to the Rev. Cyrus Cort, in his remarks on 'Woman Preaching,' the courage of his own opinions, boldly and fairly expressed."

UP THE VALLEY.

The great Shenandoah Valley, of course, for who knows of any other in Old Virginia? We accepted an invitation from Dr. G. H. Martin, of Woodstock, to assist him in the services of the Holy Communion. These commenced on Wednesday, the 1st inst., and continued, morning and evening, until Sunday evening—except Saturday, the great snowfall of the season effectually preventing any movement out doors.

It was feared that, on account of the deep snow, the Communion would have to be postponed; but, to our surprise, we found a good congregation assembled on Sunday morning, many from the country having pulled through the deep banks of snow, thus manifesting their earnest desire to partake of the most comfortable sacrament of the body and blood of Christ. There was also present on the occasion the Rev. Mr. Fleming, who assisted in the services. How good and pleasant it is for brethren of the same holy Catholic faith to dwell together in unity, viewing

"Mercy's streams in streams of blood," and partaking of the one bread and of the one cup, consecrated and blest by the common Lord of all who believe. Oae young man received baptism and confirmation. A class of catechumens is being prepared for confirmation at Easter.

Notwithstanding the sudden and unfavorable change of weather, the occasion was one of much interest and solemnity, and the attendance upon the services was good throughout. Our own part of the labor in these services was the preaching, and we experienced how pleasant it is to preach the blessed gospel to attentive and devout hearers.

Dr. Martin has been the faithful pastor of this charge for about sixteen years. He is one of the fathers in the Reformed Church, and truly a father to this people. His labors are abundant, both of choice and of necessity, his charge consisting of three congregations, besides a regular preaching point; but he performs all his arduous labors without flinching or complaint. He retains the vigor of youth, and both in and out of the pulpit he exhibits the evidence of unfailing energies. He is secure in the affections of his people, who look to him as their spiritual guide, as he truly is.

The Reformed Church in Woodstock ranks high among the Churches of the great Valley, whether as compared with those of our own or other denominations. Some of the most influential people in the town are members of it; and, in general, it is a fair representative in that region of the old historic Church of our fathers.

This charge needs division, and we believe the day is not far distant when it will receive the ministrations of two ministers instead of one. Under the present pastorate it has become strong and flourishing, and it is now in a condition to take a step forward and become "two bands." K.

The *Christian World* suggests that the congregations discharge their committees on grumbling. We second the motion. The Synods have shown that they have no further use for chronic fault finders, and we do not see why they should have any special mission given them, in their mere personal work. Men may growl about anything, from a fundamental doctrine down to the tie of a minister's cravat, or the form in which an almanac is published. There are querulous souls, always gunning for some one or some thing, and getting angry if they don't find anything to shoot at. One thing may be set down as a rule that has hardly an exception: Those who are always picking flaws in

other people's work do not perform their own duties particularly well.

The *Guardian* for March will reach subscribers simultaneously with this issue of the MESSENGER. We think it will afford pleasure to all who have enough interest in it to examine it. The difficulty is that our Church periodicals are not carefully read.

We see it stated that a motion for the separation of Church and State has been made in the Cantonal Council of Zurich by Professor Vogelin. The Professor is for disendowment as well as disestablishment. But the sub-committee of the council recommends that the State should present the Evangelical Church of Zurich—the Church of Zwingli and Lavater—with a lump sum of acquittance money; that the Church should thenceforward be left free to recognize itself as a voluntary association, and that the State should be released from all further obligations. The "Zuricher Post" says that the sub-committee proposes to give the Church no less than ten million francs, the payment of which will be made by installments for forty-one years. This will involve a great change.

Ex-Canon Campbello, who recently left the Roman Catholic Church and joined the Methodists, thinks of devoting himself to journalism. He has a throat affection which will prevent him from preaching, and thinks that by editing a daily paper he can best serve the cause of evangelical religion.

BENEVOLENCE.

Benevolence is essential to a well-rounded Christian character. No Christian character is complete without it. We do not say that persons who are not given to benevolence cannot be Christians. We believe that there have been Christians who lacked this grace. Just as there have been Christians who, while possessing this virtue, lacked in other respects. Perhaps no Christian character, even the best as found among men, is fully up to the standard. In the present order of things all men are imperfect. But this affords no just ground of excuse for neglect of Christian duty. Those who would excuse themselves because of the weakness and imperfection of human nature, generally evince an imperfection and a perversity so great that it may well be a matter of concern whether at all they have been the subjects of the regenerating power of the Holy Spirit. A mind enlightened by the Spirit of God, is painfully conscious of the weakness of the flesh, and instead of excusing the evil, sincerely deplors it.

Benevolence is not mere sentiment. It is practical, if anything. It is another name for one form of charity, or Christian love. As such, its objects are not beggars, but creditors. It realizes that it owes a debt of love. A willing mind, a renewed heart, a generous hand, are its attendants. These are the offspring of the grace of God. No man is naturally benevolent.

Benevolence is good-will. The benevolent love of God in the gift of His Son was chanted at the Saviour's birth by the angel chorus when they sang, "Good-will toward men." That celestial chant, we know, is translated by some, "to men of good-will." But after all the translation makes very little difference. For the "good-will" of God in Christ, and in the gift of the Holy Ghost, is the efficient cause of men of good-will. As the good-will or benevolence of God did not consist of word or promise only, but was practically set forth "in the fullness of time," so the benevolence of man, to be true, must be more than profession. Professed pity may have the ring of heart-felt sympathy. But pity alone, where the ability existed to put the profession into practice, never clothed a naked back, supplied a hungry mouth, or helped to carry the means of grace to a single soul. "If a brother or sister be naked, and destitute of food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What is the measure of our benevolence, yours and mine? The question is not how much do we sympathize and sigh. But how many dollars worth do we pity and love our neighbor? We have something to give, be it much or little. God gives us the means of benevolence. That

means or money is not ours. It belongs to God. It is to be given to His cause. "Render, therefore, unto God the things that are God's." Selfishly to retain it, to keep it back, is robbery. Man may rob his fellow and avoid human detection, but no man can rob God and escape.

Benevolence has great pain. "God loveth a cheerful giver." Is it a small thing to possess the love of God? Is it of little value to have the blessing of God resting upon us? What can be compared to His love and blessing? Nothing beside so enriches and confers happiness. Benevolence "not only supplieth the wants of the saints," but also is itself no loser. Both the receiver and the giver are the gainers.

God permitting, and aiding by His Spirit, we shall try to say something concerning Systematic Benevolence in our next article. S.

Among the Exchanges.

The following which we clip from the Phila. Ledger, reflects credit upon a man whose elevation to the bench is a matter of congratulation by his old school-mates:—

"During the trial of a Commonwealth case at the late term of the Perry county (Penna.) Court the attention of Judge Barnett was directed, by an incident transpiring in the trial, to the too common practice of brow-beating witnesses by attorneys. The Judge availed himself of the opportunity and gave expression to his sentiments regarding the practice in a dignified, yet forcible manner. Witnesses did not come on the stand at their own option, he said, but in compliance with the mandate of the law. The majority of them know little or nothing of the usages or practices in the Court room, and are, for the most part, in an entirely new position, consequently they are frequently embarrassed when confronted by attorneys who have spent years in Courts. They should be treated in a gentlemanly way and not confused by innuendo or harshness. They will give their information as intelligently as they can, provided they are given opportunity and encouragement; and further that they have not the means of defending themselves from the wordy assaults of lawyers that they have of protecting their rights in every-day life. He then read the rule of the Court governing the examination of witnesses, and requested that it be observed."

The following decision in regard to a Religious Gift which we find in the Philadelphia Times will be of interest:—

"The Supreme Court has reversed the decision made in the estate of Mary B. Daly. She died leaving a will made twenty-two days before her death, bequeathing a number of legacies to religious institutions. A couple of weeks before her decease, fearing that she would die within a month of the execution of her will and cause the charitable bequests to be avoided, she sent for the executor and told him what she feared. He informed her that the only way to effect her object was by giving the money. She approved of this and handed to the executor \$2,400 of city sixes, which Mr. McGlade was to take to Rev. Jas. S. Mulholland, her pastor, and instruct him to sell the stock and distribute the proceeds to the charitable beneficiaries under the will. Mr. Mulholland sold the stock and the money remains in his hands. The Orphans' Court decided that the money belonged to the heirs, the will having been executed within one month of her death. This decision is reversed, the Supreme Court, holding that there was no uncertainty or ambiguity in the intentions of the testator. She meant to make a gift. That she had to execute a power of attorney is of no consequence. If this case is within the act of 1855 there is a period of one calendar month in every person's life in which by no possibility can such a person make a present, execute a gift of any part of his money or other personal assets to a religious use or other charity, and to a doctrine such as this we cannot assent."

Communications.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Circular.

LANCASTER, PA., January 16, 1882.

To the Superintendents and Sunday School Teachers of the Reformed Church:

Dear Brethren—The following plan to increase the contributions of the Church for the cause of missions is respectfully laid before you for your consideration and action.

It has been suggested by a number of respectable laymen that a general effort should be made to get the scholars of all our Sunday Schools to unite in planting a small quantity of corn, ten or fifteen grains, during the coming season, the increase of which shall be sold and devoted to the support of our missions. Where it is not convenient to cultivate corn or anything else, then each scholar should be induced to earn something by his own industry that would be equivalent to the amount of corn raised, say at least, ten or fifteen cents. Where there are union Sunday Schools, the profits should be divided among the different denominations represented, according to some arrangement mutually agreed on. The money thus earned shall be the gifts of the schools, not of the congregations and shall not be used to meet the usual assessments made by Classes on the churches for missionary purposes. Hoping that this simple arrangement will meet with favorable consideration, and lead to united action in the promotion of a good cause, I remain,

Yours truly in the Gospel,
THEODORE APPEL,
General Superintendent of Missions.

Missions of North-West.

Wo ist Ruhe? Oder Erbauliche una Belehrende Zuege aus der Geschichte der Sheboygan Classis. Zum besten des Missionshauses herausgegeben. 1880. This is a small volume of 89 pages, which

has grown out of several dissertations, read at the last alumni meeting of Mission-House at Franklin, Sheboygan county, Wisconsin. It consists of 22 short sketches, bearing on the progress of the Church in Wisconsin, partly historical, but prevailing of a pious, edifying character. It is well written, popular in its style, and well calculated to do good. It ought to be in all our German families. It was prepared and published by a committee of the Sheboygan Classis, consisting of Dr. H. A. Muehlmeier and Rev. W. H. Stienecker, at present professors in the Missionshaus at Franklin. We propose here to consider only its historical statements, and take from it such facts as will serve to show the progress and results of missionary work among the Germans in the North-West.

About thirty years ago a good many Reformed families came from Germany and settled in Wisconsin. A portion of them hailed from Lippe Detmold, where they had suffered more or less persecution from the rationalistic government, on account of their love for the Heidelberg Catechism, and were not always allowed to worship God, as their fathers had done before them. Others came from the Wupperthal, and had been awakened to a new religious life by the preaching of Krummacher, and other Evangelical pastors. They were all more or less under the influence of the religious awakening which had taken place at that time in eastern Germany. They came to America as pilgrims and strangers, to find rest and be able to worship God in peace.

At length they were visited in their new home by a minister from Pennsylvania—Rev. Berkey—who preached for them, baptized their children, and told them something about the Reformed Church in this country, which greatly encouraged their hearts and strengthened their faith. In 1853, Pastor Muehlmeier was commissioned to labor among them as missionary of the Eastern Board of Missions, and he was soon afterwards joined by Dr. Bossard, and the pastors Winter and Kluge. There were then enough of them to form a Classis, and the Classis of Sheboygan was accordingly organized on the 17th of August, 1854, amidst general rejoicing.

These missionaries had a hard time of it at first to support themselves. They received some assistance from the Eastern Board; but that was not very much, because at that time its means were limited, and it had many other missions under its care, both in the East and West. The missionaries, therefore, were under the necessity, like St. Paul, to minister to their own wants by teaching school. This had its disadvantages, but it had also some advantages. It must have commended them to the hearts of the people, and greatly encouraged them to give and labor for the Church. It looked like earnest work on their part.

Thus a good beginning was made; but the pastors had to suffer some persecution in such cities as Milwaukee from rationalists and unbelievers. Infidels held public meetings with the avowed object of breaking down the Christian Church; and Christian ministers were called Reformed dogs on the public streets. But still the building rose. For a number of years the greatest difficulty seemed to be to secure suitable laborers for the large harvest field. They did not come from the East nor the Fatherland. This destitution eventually led to the establishment of the Missionshaus in Franklin, some twenty years ago, which from a humble beginning has grown up to a respectable institution, with a preparatory, collegiate, and theological course of study. It has sent out about eighty missionaries or ministers of the Gospel, who are laboring with success in different parts of the Union. It has according to its last catalogue 64 students in attendance, of whom 16 are in the seminary and 39 in the college. A large number have the missionary work in view and are supported by the churches. The school was originally intended to supply the missionary wants of the Sheboygan Classis; but it has now outgrown that, and it has become the central institution of our German churches in the North-West. It has been the work of faith and prayer, and has a future before it.

The Classis of Sheboygan, in the meanwhile, has been successfully accomplishing its mission, going forward to prosper and to prosper. In 1868 it had 23 pastors and 3,206 communicant members. Then it was divided, and the Classis of Milwaukee and Wisconsin were formed out of its boundaries. It has now a much smaller territory; but it has as many pastors as it had in 1868, and an increased membership, amounting last year to 3,527. In the territory where we had only four small congregations in 1854, we have now over fifty ministers and as many as 8,459 members. During the year 1879 the congregations contributed \$19,646 for congregational and local objects, and \$4,302 for missions and benevolence, and had under its care twelve candidates for the ministry in the Mission-House.

We present these facts as food for reflection, and matter for encouragement to the friends of missions in the Church. What can be done in one place by faith, prayer and charity, can be done in other places—in Texas, Kansas, Nebraska, California, Oregon, Washington Territory, British Columbia, and elsewhere.

MISSIONARY CONFERENCE IN CENTREVILLE CHARGE.

In the Reformed Church at New Centreville, Pa., on which Rev. W. W. Deatrack is pastor, a Missionary Conference was held, beginning on Tuesday afternoon, Jan. 31st, and concluding, Thursday evening, Feb. 2. Besides the pastor, there were present, Revs. H. King, J. M. Schick, C. U. Heilman and S. R. Bridenbaugh.

The time of the first session, after divine service, was devoted to a discussion of the Apostolic Commission and Christian Missions in general—participated in by the brethren, King, Bridenbaugh and Deatrack.

Tuesday evening was profitably spent in a consideration of the Heathen Religions: Fetichism by Rev. W. W. Deatrack; Brahmanism by Rev. J. M. Schick; Buddhism by Rev. H. King and Mohammedanism by Rev. S. R. Bridenbaugh. On the following evening a description was given of the different Foreign Mission fields and of the results which have thus far attended the efforts at a Christianization of the heathen. Rev. Deatrack told of Oceania and Africa and the work thus far accomplished in these fields. Rev. Schick recounted the efforts put forth in India and the progress thus far made. China was discussed by Rev. King and a review given of

past and present missionary work in that great field. Rev. Heilman spoke of Japan and Rev. Bridenbaugh of the Mohammedan Countries. The programme, as will be seen, was a comprehensive one, but each pastor had been assigned, previously, his topic and came prepared, the most important information on the varied subjects was given in such way as to keep the people interested to the last. It is felt and coming to be acknowledged more and more, that in order to induce people to contribute liberally to the cause of missions, they must have more knowledge as to the work thus far accomplished and that yet remaining to be done. A discussion of such topics as the pastor had arranged for this Conference will aid in the communication of this knowledge. The appropriate missionary music rendered before and after the discussion of the various topics added greatly to the interest.

On Thursday evening following was celebrated the first Anniversary of the St. John's Missionary Society of the Centreville congregation. The entertainment consisted of readings, recitations, a dialogue and music—all by the younger members of the Society. In connection with these exercises, addresses were made by Revs. Bridenbaugh, Schick and King, as to the best means of developing a missionary spirit in the congregation. Not large in number and having a history of but one year, the St. John's Missionary Society has already accomplished a good work. The contributions of last year averaged one dollar per member. And by no means the least good of a Missionary Society is the reflex influence upon the congregation of which it is a part. May such Societies be multiplied and Conferences continue to be held until a missionary spirit is awakened throughout our entire Reformed Zion. S. R. B.

SUNDAY-SCHOOL CONVENTION AT NORRISTOWN, PA.

Notice is hereby given that a Sunday-school convention will be held in the "Church of the Ascension," Norristown, Wednesday evening, March 15th, to continue in session until the following Friday morning. Each charge within the district is to be represented by the pastor and delegate elder, and each Sunday-school is entitled to two delegates. The pastors are requested, without further notice or delay, to inform the pastor of "Ascension" of the names of all elders and delegates who expect to be present. The programme will be as follows:

I. The Sunday-school Library, its nature and use. Rev. D. Feete, Elder W. K. Greh and delegates from Trinity, Norristown. II. The music of the Sunday-school, of what character should it be, and who should engage in it? Rev. J. D. Detrick, Elder T. A. Hoover and delegates from Whitmarsh. III. The relation of the Pastor to the Sunday-school. Rev. J. H. A. Bomberger, D. D., Elder and delegates from Trappe. IV. The Sunday-school and Missions. Rev. U. H. Weidner, Elder Geo. Markley and delegates from Pleasantville. V. The Superintendent and his work. Rev. J. H. Sechler, Elder Jones Detwiler, and delegates from Boehms. VI. How best to keep the boys in Sunday-school. Rev. A. B. Stoner, Elder Hiram C. Hoover, and delegates from North Wales. VII. Sunday-school Anniversaries, their nature, purpose and benefit. Rev. J. D. Detrick, Elders Jonathan Stout and E. C. Hoover. VIII. The preparation needed for successful Teachers. Rev. H. W. Super, D. D., Elder Abram Schwenk and delegates from Ascension. IX. The Catechism in the Sunday school. Rev. J. H. Sechler and Elder from North Wales.

H. M. KIEFFER, Pastor,
ABRAM SCHWENK, Elder,
Church of the Ascension, Norristown, Pa.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. W. B. Sandoe who is supplying the Beniger congregation of the Conyngham charge, was visited by the officers of that congregation, on the 10th inst., who bore gifts and kind wishes well calculated to cheer him in his arduous work.

The Rev. A. S. Stauffer closed his labors in the Berrysburg and Armstrong Valley charges on the last Sunday in January. At which time he preached his farewell sermons at Elizabethville and Berrysburg, to crowded houses. At the former place an interesting class of Catechumens were instructed during the year. Quite a number attended these lectures, who had either been confirmed before, or were yet too young in years to be received as full members into the church. Six persons were confirmed on that day, and the holy Communion administered to a large number of communicants. The amount of benevolent money raised during the year in this congregation was about fifty dollars, which was doing quite well, when compared with the amounts raised in former years. During a pastorate of five years and three months, the pastor preached 874 regular sermons, 230 funeral discourses. Baptized 200 children, Confirmed 112 and solemnized 40 marriages.

This field is now vacant, and as the charge is now constituted, it will make a very desirable one, and it is to be hoped that they may soon secure a good pastor, as one who is not willing to work need not apply.

SYNOD OF THE POTOMAC.

The congregation at Alexandria lately passed through a most delightful communion season. It was a time to which both pastor and people had looked forward with pleasure; for it brought to us the Rev. Dr. Kieffer, of Gettysburg, to whom this charge owes its organization. A series of services, beginning with Wednesday, Feb. 1, preceded the holy communion. On Friday, Dr. Kieffer delivered a memorial discourse, which was listened to, with much interest by all.

More than forty years ago, Dr. Kieffer—then a young man, entering upon the work of the ministry—passing through this part of the State, conceived the idea that there was an interesting field for labor. Upon inquiry, however, he found that the exploring missionary sent out by Synod had reported unfavorably. The minister, too, who had sometimes preached at this point advised him to go somewhere else, if he expected to live by preaching. But his youth and earnestness were not thus to be discouraged. He set to work, gathered together the scattered people of the Reformed faith, and organized the three congregations, which received the name of the Water Street charge. His labors here

were signally blessed. During the four years of his pastorate there was an increase of more than two hundred in the membership.

Many changes must necessarily, occur in a congregation, during so long a time as has elapsed since Dr. Kieffer was the beloved pastor of this people. Most of the fathers and mothers of that time are gone. But their children and grandchildren welcomed him to their hearts and homes, with a tenderness and sincerity, such as—owing to the peculiar relation existing between him and them—could be given to hardly any other person. Even we who had never looked into his kindly face before, could take him by the hand, and feel that we were greeting, not a stranger, but a dear father and friend.

The services, throughout, were of the most interesting character. The house was always well filled, though both the other churches of the place, were open, at the same time, for worship. All felt that it was a sweet and blessed season, the memory and influence of which shall long linger in our hear's.

A MEMBER.

PUBLIC ACKNOWLEDGMENT.

After the storm, the calm and sunshine. This is true in more than one respect. Probably more frequently figuratively true than in any other sense. Such, at least, is our experience. On Wednesday evening, the 1st inst., the day after the first severe snow storm of the season, members of St. John's Reformed Church and friends of Bangor visited the Manse at Centerville. While we were entertaining a few of them, with instrumental music, the party came upon us without sound or notice, in the sitting-room. We were surprised, but not dismayed. No incident happened during our pastorate in this charge, more gratifying and encouraging. The event will ever be bright upon memory's wall. All of the party were cordially welcome, and we hope all fully realize it.

The occasion was one of joy and gratitude. First. It was a social gathering we appreciate. Secondly. They treated us to a splendid supper. The table was bountifully supplied with such substantial and luxuries as would have stirred the envy of a professional caterer. Seventy-five persons sat down to the repast, and give good proof of the above assertion.

Thirdly. After the feast of good and sweet things, after delightful social commingling and music, by friends, came the crowning feature of the evening. A purse of One Hundred dollars in gold, with other valuables, amounting to \$15, was presented to us by Mr. Mackey, in behalf of the congregation and friends from Bangor. The presentation speech did credit to the head and heart of the speaker and dignified the occasion. Had a lump of gold fallen from the firmament, our surprise would hardly have been greater. We tried to express in a suitable manner the great pleasure they gave us, our hearty appreciation of the gifts and our sincere gratitude, but the will had to struggle all the time to control the feelings welling in the bosom, and we failed. Our oratory came to us after the storm.

This is the third time during our pastorate, the congregation gave us unexpected pleasure. Few in numbers, yet a host, their works of love and faith, will be crowned with cheering results. With joy and thankfulness we make this public acknowledgment of their visit. May the Giver of all good, crown them with temporal and spiritual blessings. We extend a cordial invitation to all to come again without a purse of gold. H. H. W. HIBSCHMAN.

General News.

HOME.

Floods are reported in Arkansas and Virginia. The ice is breaking up on the Hudson. There is a snow blockade at Halifax, N. S.

The Military Academy at Chester, Pa., was burned last week. The loss sustained was great, but shrinks into nothing compared with the sacrifice of life at the burning of Jackson's Pyrotechnic factory about the same time.

Washington, Feb. 14—The President sent the following nominations to the Senate today. John C. New, of Indiana, to be Assistant Secretary of the Treasury; Edwin H. Nevins, Jr., Surveyor of Customs for the District of Philadelphia, Penn.

Mr. David Heitsch, an old and prominent citizen of Lancaster, was found dead in his bed on the 9th inst. Mr. Abraham Peters, another old and widely known citizen, died near the same place on the 14th inst.—Hon. Samuel A. Purviance, once Attorney-General of this State, and Congressman, died in Allegheny City on the 14th inst.

Baltimore, Feb. 13—Five track men were killed about noon to-day, in the tunnel of the Baltimore and Potomac Road, near Union Depot, in this city, by a locomotive drawing a train of the Western Maryland Railroad. The men, named David Grier, Timothy Kennedy, Edward Birmingham, James Irven, and Patrick McGoff, stepped from one track to get out of the way of a passing train to the adjoining track, and were killed by another passing train.

Washington, Feb. 13.—Senator Allison, chairman of the Senate Committee on Appropriations, has received a letter from the president of the Pennsylvania Railroad Company, in which, in response to an inquiry, he says: "Our company had not at the time, nor have they now, any intention to make a claim for compensation for courtesies extended to the late President and his family, or to the Government. We feel it to be not only a duty but a pleasure to do what we could to increase the comfort and aid in restoring the health of President Garfield."

Continued on Eighth Page.

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In order to sell off the balance on hand of this work between now and April 1, 1882, I offer it at the following special rates: \$1.25 per vol., or \$5.00 for the full set of five vols. I am now getting out a small edition of Vol. 1 to complete the set which was broken by the exhaustion of that volume.

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OF THE LATE

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"WRITE THEM A LETTER TO-NIGHT."

Don't go to the theatre, concert or ball,
But stay in your room to-night;
Deny yourself to the friends that call
And a good long letter write—
Write to the sad old folks at home—
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

Don't selfishly scribble, excuse my haste,
I've scarcely time to write,
Lest their drooping thoughts go wandering
back
To many a by-gone night—
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love and counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to let them believe
You never forget them quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off,
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to night.

—Dr. Deems.

TEDDY'S BOOK.

By Kate Sumner Gates.

Something about it struck Teddy very forcibly,—I am not sure whether it was the text itself, or the minister's reading it the second time in a very earnest manner. He was a new minister, and was preaching to the children this morning.

His text was: "And another book was opened, which is the book of life," and, as I say, he read it over twice.

"The book of life, the book of each one of our lives; do you ever think of that book, children, and what you are writing in it? Every morning you start with a fresh page, and at night what do you find written there,—temptations met and overcome, kind words spoken, little acts of helpfulness performed? Or is it a record of temptations yielded to, crosses and fretful words, and no kind actions? Think of it, children, when you are tempted to do what is wrong, that it will be written in your book of life, and at that last great day it will be opened and read."

Teddy sat at the end of the seat that Sunday, and was just wondering if he could possibly snap an apple-seed—he had some in his pocket—at Joe Peters without Sadie's seeing it, when, as I said, something, either in the text itself or the reading of it, caught his attention. It was such a thoroughly new idea, he writing a book,—one that would be opened and read on that awful day. On the whole he did not like the idea, certainly not if everything was put in it, was his decision, as he recalled some of the many things he had done "just for fun." Then he tried to think of something he had done during the past week that he should like to see in his book; but he failed to recall anything, unless it was that he carried poor Mrs. Kent a basket of apples. "Wouldn't 'a done it, though, only mamma made me," he was obliged to confess to himself just as he had decided that that was quite a meritorious deed.

"I say, mother," he asked anxiously, when he reached home at noon, "the minister said God puts everything we do down in a book; do you b'leve he does? Maybe, he don't see everything, you know."

"Oh yes! he does, Teddy,—every single thing. We cannot hide even our thoughts from God. So we should be very, very careful, even of them," replied mamma, smoothing his rumpled curls lovingly.

"Well, then, I guess folks forget about it; don't they? Or else maybe they don't know."

"I think we all forget sometimes, Teddy; but mamma wants her little son to remember that God sees him always wherever he goes, or whatever he does; will you?"

"I'll try," said Teddy with an unusually grave look in his brown eyes.

Just then the dinner-bell rang. Teddy went downstairs, and, being very hungry, forgot all about the sermon, his book, and all, until the next afternoon in the spelling-class, at school.

Now, Teddy did not like spelling. In fact, he was not over-fond of study of any

description, but spelling was his particular aversion. He almost invariably failed, and this very afternoon Miss Westwood made a rule that all who failed must remain half an hour after school. Teddy heard it in dismay. It was splendid skating down on the river, the first they had had this winter, and they were all going down directly from school. For once he was utterly oblivious of everything around him; he never lifted his eyes from his book, after Miss Westwood said that, until the class was called.

But it was all in vain; the very first word that came to him was "believe," and he could not remember whether it was "ei" or "ie." He hesitated, grew red in the face, and was just going to say "leive," when Miss Westwood was called to the door.

"Ahem!" said some one, softly.

Teddy looked around, and there was Will Adams holding up his slate with "ie" in great big letters on it.

Teddy felt as though a mountain was lifted off his shoulders, for he was quite sure of the rest of the lesson. Then it was that he remembered yesterday's sermon, and his promise, and the words of the text; it all flashed through his mind in an instant. Suppose he were to spell the word as Will had written it for him, which was not the way he would have spelled it himself, how would it look in that book? But, then, to think of having to stay in when all the rest were having such sport, and his new skates just aching to be used. What should he do? It seemed to him that it was all of half an hour before Miss Westwood closed the door, and resumed the lesson, though it was really but a few moments.

"Well, Teddy, how is it?" she said.

Teddy felt positive that every one in the room must hear his heart beat, it thumped away so loudly.

"B-e-l-i-e-v-e." What should he say!

"God sees us always; whatever we do is written down in our book of life. Remember that, children, when you are tempted to do wrong; think how it will look in your book."

"Eive," he said hurriedly.

Will Adams looked up in blank astonishment.

"Couldn't you read it on my slate?" he asked after school.

"Yes," replied Teddy, coloring; "but you see I—, didn't want to write a cheat in my book."—*S. S. Times.*

SAVED BY A CARESS.

"A kiss saved me!" Immediately every face bent forward. Richly, daintily-clad women, and moneyed men filled the spacious room, but the silence that followed could be felt, so eager were they to catch every word.

Some one had spoken lightly of the trifles that so surely make up the sum of happiness or woe. Trifles count for nothing they thought; it is the great events that determine the destinies of men for good or ill. It was this that had drawn forth the statement and the explanation that followed.

"I know nothing," he continued, "of my parents or the circumstances of my birth. Nothing in all the bitter past clings so close to memory as the certainty that I belong to nobody and nobody belongs to me. In one of our large cities, in a locality where there are many little homeless ones, where baseness is the ruling element, I may or may not have had my birth, at least, that was the first I knew of myself. Poverty isn't so hard if we have some one to love us; but no one cared for me and all the days were alike, and the night seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God alone can know."

"The snow had fallen and the cold March winds were blowing, leaving us no choice, except the sunniest side of the dismal street in which we found shelter. I, with others whose years are few, and whose homes are anywhere, had sought the sunniest side, when a lady paused beside us, smoothed back my tangled locks and kissed me. That was the first caress I had ever known, and it saved me. I slept somewhere that night, and unlike all other nights that had preceded it, I was neither cold nor weary. The hand reached down to lift me up from the depth never unclasped its hold. Angels sang their sweet song through the long hours; the rapturous refrain echoes in my soul to night. It was years before I grew out of that life to a better one; but whether I had where to lay my head, or not, I knew no weariness. The warm glow of a perfect day lighted all the future, and in very dark hours I felt the presence of a light foot-fall, the soft touch of a hand."

"Out of the pure depths of her pitying

womanhood she kissed me. It was a trifling thing indeed, to kiss a homeless, friendless child; but because of that kiss, and with the Father's help, I stand to-day upon the firm basis of an honorable manhood."—*Christian at Work.*

SERVING JESUS.

I heard, says Rev. W. F. Crafts, of a little girl who had to work, who answered the question, "How are you trying to help Jesus?" by saying, "I scrubs."

I read of an old colored woman who, after a hard day's washing clothes, sang, as she climbed up the stairs at night, "One more day's work for Jesus."

A little bootblack blacked a gentleman's boots very nicely, and the gentleman said, "Do you think that will please me?"

"I don't know; but I think it will please my Father in heaven," was the boy's reply.

"Poor fellow," said the gentleman, "then your father is dead, is he?"

"Oh no," said the boy, "I don't mean that. My father up in heaven is God."

"Then," said the gentleman, "you think that blacking my boots so nicely will please God, the heavenly Father, do you?"

"Yes," said the boy, "I think God is pleased to have us do everything the best we can."—*Busy Bee.*

ANCIENT BOOKMAKING.

The first mention of a book in the Bible is in Genesis v. 1, where it is implied that some kind of records were kept from the very days of Adam. Some think that the book of Job was written earlier than the book of Moses. Without doubt, it belongs to the time of the patriarchs.

Books in the early ages were written on the leaves of the papyrus, on skins, on cloth, on tablets of stone, of wood, of lead and of brass. Among the Hebrews, the sacred books were usually written on skins prepared like the parchment of modern times. To form even one principal section of the Bible, many skins had to be sewed together. When written upon, the connected skin or volume was rolled upon a round piece of wood, or if long, upon two pieces from the two ends. The reader, therefore, unrolled the book to the place he wanted, and rolled it up again when he ceased to read. (See Luke iv. 17-20.) The volume thus rolled upon the pieces of wood could be easily tied and sealed. (See Isaiah xxxix. 11; Daniel xii. 4.)

The labor of making, copying and multiplying books by hand was very great. Many persons spent their whole lives in this toilsome work. As the copying of the sacred writings required great care, in order to avoid errors and to make the books readable, persons had to be trained to the task. Indeed, the copying of the Scriptures came to be a sacred art. In this way arose the profession, and as may be said, the learned caste of the scribes. As they had the care of the rolls of volumes of the law, they were sometimes called lawyers. Not only did they make copies of the sacred text, but they claimed to explain it, and thus acquired great influence with the people. From our Lord's reproofs to the scribes of His day, we learn that they did not always use their influence for good.

The chief scribes among the Jews were teachers. In the outer court of the Temple were many chambers, in which they sat on elevated platforms and overlooked their pupils, who sat on lower platforms, and thus at their feet.

When we remember the wars, the captivities and the persecutions of the Jews, we may well consider the safekeeping and handing down of the sacred records to modern times as among the wonders of Divine Providence.—*Golden Days.*

BE STUDIOUS.

Whitefield was poor, and in "service," but he managed to get education; and both England and America have felt his power for good. William Harvey did not find out the circulation of the blood by a lucky accident. He was a hard student at home and abroad, and taught the doctrine to his classes for ten years before he published it to the world.

Young men ought to remember that there are still splendid services to be rendered. All the discoveries have not yet been made. The field is now the world, as it never was before. Education of the highest kind in physiology, mental philosophy, engineering, chemistry, is accessible as it never was before. An Empire without the Emperor has grown up on this continent, and much of the soil is yet without occupant and master. Other empires are open to educated ability, and will be-

come more so every year. There is a legitimate sphere for splendid ambition.

Let our boys forego the cost of tobacco and catch inspiration from the best books. Let them turn their backs on the tempting glass, and spend their money in stimulating the mind. Even fashion "parties" and pleasure may be put in the background, that the time and thought required for them may be given to getting that mental habit and furniture that will make its possessor a helper to his race, and a capable servant of that Creator—the "Father of Lights,"—who has given us brain and heart, with capabilities, that we may be lights, benefactors and conquerors, on fields where no life is lost, and even the vanquished are gainers.—*Dr. John Hall.*

A FUNERAL PROCESSION.

Mr. Frank Buckland tells the following remarkable story:

One day a little boy of mine, about four years old, being tired of play threw himself down on a grassy mound to rest. Shortly after, I was startled by a sudden scream. My instant thought was that some serpent had stung him. I flew in horror to the child, was at once reassured on seeing him covered with soldier ants, on whose nest he had laid himself. Numbers of the ants were still clinging to him with their forceps, and continuing to sting the boy. My maid at once assisted me in killing them. At length, about twenty were thrown down dead on the ground. We then carried the boy indoors. In about half an hour afterward I returned to the same spot, when I saw a large number of ants surrounding the dead ones, and I determined to watch their proceedings. I followed four or five that started from the rest toward the hillock a short distance off, in which was an ant's nest. This they entered, and in about five minutes they reappeared, followed by others. All fell in rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on, until all were ready to march. First walked two ants bearing a body, then two without a burden; then two others with another dead ant, and so on, until the line was extended to about forty paces.

And the procession moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped and laid down the dead ant, which was taken up by the two walking unburdened behind them; and thus by occasionally relieving each other they arrived at a sandy spot near the sea. The body of the ants now commenced digging with their jaws holes in the ground, into each of which a dead ant was laid, when they then labored on till they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging, when they were at once killed upon the spot. A single grave was quickly dug, and they were all dropped into it.—*Southern Churchman.*

THE LOST DOLL.

I once had a sweet little doll, dears,
The prettiest doll in the world;
Here cheeks were so red and so white, dears,
And her hair was so charmingly curled.
But I lost my poor little doll, dears,
As I played in the heath one day;
And I cried for her more than a week, dears,
But I never could find where she lay,

I found my poor little doll, dears,
As I played in the heath one day;
Folks say she is terribly changed, dears,
For her paint is all washed away;
And her arms trodden off by the cows, dears,
And her hair not the least bit curled;
Yet for old times sake she is still, dears,
The prettiest doll in the world.

—Charles Kingsley.

GREAT OLD TREES.

The age of some specimens of the great trees of California is supposed to extend back to the time of King David, perhaps to that of Abraham. In one tree which was felled, eighteen hundred annual circles were counted, without including a great multitude around the heart of the tree, too intermixed to be distinguished. So, perhaps, when "Solomon began to build the house of the Lord which was at Jerusalem in Mount Moriah," and sent a letter to Hiram, King of Tyre, saying, "Send me cedar woods, fir-trees, and alnum-trees out of Lebanon," the great trees of California were sturdy saplings. Some, indeed, claim

that these monstrous growths are four or five thousand years old, so that they were contemporary with the biblical creation.

Eucalyptus trees which have been found in Australia tower to even a greater height than the Californian red-woods. They are native to Australia and the Indian Archipelago, but the grandest specimens exist in North Australia, where there are about ninety different species of the tree. The botanist, Muller, says that trees of one variety, four hundred and fifty feet long, have been found lying on the ground, and one five hundred feet high is stated to be still standing. This giant would then overshadow the Strasburgh cathedral and the pyramids of Egypt. The eucalyptus has far other interest than that of possibility of immense growth. About three-quarters of the Australian trees are of this genus, and their value is varied.

All of them make splendid timber, both for building and ornamental uses, and several yield valuable medicines and gums. The sap is refreshing, and can be made into a pleasant beer; and from the leaves and bark of several species properties have been derived resembling those of the Peruvian bark or cinchona. The kind known as the "blue-gum" or "fever" tree is believed to have remarkable virtues in absorbing the malarious influences of the soil, and to exhale an odor or influence which tends to prevent fevers of a malarious sort. An attempt has been made to naturalize the eucalyptus in different regions of America, with a view to its sanitary effects, and there seems every probability that the tree, which is free-growing and hardy, will soon be widely scattered through the country.—*From "A World of Wonders."*

Pleasantries.

The aesthetes now speak of hash as "a mosaic."

There are no pumps where the cocoanut grows, which, perhaps, accounts for the milk in it.

On seeing a house being whitewashed, a small boy of three wanted to know if the house was going to be shaved.

A lady, when admiring the stars on a bright night in a tropical climate, was suddenly asked in the most innocent way by her little son of five years if those were the nails that held up heaven?

Old Abram's wisest remark: "Ef de descendants ob de rooster what crowed at Peter was ter make a noise ebery time a lie is told dar would be such a noise in de world dat yer couldn't hear de hens cackle."

At a whale exhibition a youngster is said to have asked his mamma if the whale that swallowed Jonah had as large a mouth as the one before them, why didn't Jonah walk out at one corner?

"You must think Jonah was a fool; he didn't want to walk out and get drowned," was the quick reply of a younger brother, before the mother could answer.

It is related of another infant inquirer who was looking with great interest at a foaming pan of milk, that he suddenly exclaimed, "Mamma, where do the cows get the milk from?" "Where do you get your tears?" was the answer. After a thoughtful silence, in which the mention of tears had evidently recalled certain associations, he again broke out, "Mamma, do the cows have to be spanked?"

Old Aunt Sukey, who lives on Austin Avenue, is known to be the stingiest woman in the city. Old Mose cut up a load of tough oak wood for her a few days ago, and she refused to pay him more than a quarter, about half the usual price. "Aunt Sukey," said Mose, "I wish you had been in de garden ob Eden instead of Ebe."

"What do yer mean, Uncle Mose?"

"Nuffin, 'cept you are so stingy, ef you had been Ebe yer would hab eat de hull apple yerself, an' not gib Adam none, and we would hab escaped de cuss."

In a country place in North Carolina, some time after the war, they elected as Justice of the Peace an old white haired negro, ignorant but honest and well liked. His first case was a jury trial. After the pleading was over the counsel informed his honor that he could charge the jury. "H'm. Charge de jury?" "Yes, your honor." "Wal, gemmen ob de jury, it 'pears de case am frew, an' I got to close it wid de charge. Considerin' de 'perience you hab got, I tink I will charge you two dollar an' haf piece."

Religious Intelligence.

At Home.

The centennial anniversary of the Associate Reformed Presbyterian Church of the South is to be celebrated in June next.

The Fifth Avenue Colored Baptist Church in Louisville, Ky., has 1,500 members, and the Green Street Church in the same city has 1,400 members.

The whole number of collections that should have been taken in the 9,858 charges of the eighty-eight annual Methodist Episcopal conferences last year, according to the Christian Advocate is 78,864. The whole number of blanks in the statistical tables is 27,500, which is 34 per cent. of the whole.

At the present time there are sixty Danish Lutheran Churches in the United States, each with one pastor. In Nebraska and Kansas men are needed to gather the immigrants of this people. A plan is on foot to establish a Danish Immigrant Mission house in New York, as the immigration from that country to this has increased in the last four years from 1,219 to 12,709. These strangers are almost without exception Lutherans.

The trustees of the Presbytery of New York have recently purchased four lots at the north corner of Madison Avenue and 113th Street. The property was formerly owned by James M. Mills, and was sold for \$22,000. It extends 75 feet on the avenue and 120 feet on the street. A Church is to be built there for the congregation now worshipping at 111th street, between Third and Lexington Avenues. Dr. N. W. Conkling, formerly pastor of the Rutgers Presbyterian Church, at Madison Avenue and 29th street, will be the pastor of this new Church.

We see it reported that a sect called Economites, founded in 1805 by some German Lutherans on the banks of the Ohio river, half way between Beaver Falls and Pittsburgh, now has property estimated at \$40,000,000. Every day adds thousands of dollars to this vast estate, and its possessors, who believe in the second coming of Christ, hold the money to expend in His glorification when He shall appear once more upon the earth. The affairs of the community are managed by Jacob Henrici, now in his seventy-ninth year. But very few people outside of the society know of how many members it is at present composed, but it is said that should their worldly wealth be divided *pro rata* among them, each of the members of the society would be financially independent.

A lawsuit has been instituted against the Roman Catholic Archbishop of Boston and the Rev. Father Fleming to recover some intrinsically valueless figures of Cupid, which were originally cut from a valentine. Two years ago a young girl named Lizzie M. Gannon had a violent attack of hysteria, and declared that she had visions of heaven. She described while entranced persons who had long been dead, and thoroughly convinced those around her that her clairvoyance was genuine. Father Fleming found her gazing reverently at the paper figures mentioned, and she assured him that they had been miraculously delivered to her. She regarded them not as Cupids, but angels. The priest took them away from her, tore one up, and carried the rest away, charging her to disabuse her mind of such folly. This shock threw the girl into convulsions, and she has since had consciousness only at intervals, when she begs piteously for the images. But the priest destroyed them, acting under the order of the Archbishop. The suit is for damages, and eminent counsel are engaged on each side.

Abroad.

The Irish Presbyterians are already making preparations for the Pan-Presbyterian Council, which meets in Belfast in 1884.

Archdeacon Macdonald of the Canada Episcopal Church has a field of work on the confines of the Arctic Circle, and extending over about 20 degrees of longitude. About 1,500 natives have been baptized, and more than 100 are communicants.

Rumors are floating around Avignon of the contemplated return of the Papacy to that city which remained under its allegiance till after 1789. Mysterious visitors from Italy have minutely examined the edifices formerly occupied by the Papal Courts.

The London Presbytery has passed an "overture" to the next synod, drawing attention to abuses in connection with bazaars, and urging on church members greater and more systematic liberality, so as to remove the excuse for these methods of raising funds.

Christ Church Cathedral, Canterbury, New Zealand, has been consecrated, four bishops and many other clergymen assisting. The corner-stone was laid in 1864. The cost of the building is about \$300,000. The nave is 110 feet long and the width of nave and aisle 68 feet.

The General Synod of the French Protestant Church, at its recent session, appointed a commission to consider all the existing French translations of the Bible, with a view either to the adoption of one or the recommendation that an entirely new version be undertaken.

There is now a lively contest going on

between Presbyterians and Congregationalists over the famous Tooting congregation which was founded by Daniel Defoe, author of *Robinson Crusoe* about two centuries ago. The church was received into the Presbyterian communion at last synod.

An organization known as the Children's Scriptural Union was formed in London, England, in April, 1879, and has since spread through different parts of Europe, until now there are about 9,000 branches, comprising nearly 100,000 members. The object is to promote among children and young people the regular daily reading of the Bible.

At the recent session of the Old Catholic Synodal Council in Vienna a communication from the Government was read containing "an abrupt and disrespectful denial of the petition for State aid." It asserted that the Old Catholics had broken with the Catholic Church, and their clergy could be excommunicated by Catholic Bishops. The movement is not prospering in Austria.

A leading Russian journal says: "The Baptists cause more agitation and disquietude to the Russian clergy than any of the rest. Strong by their sincere devotion to religious principles, and leading an exemplary life, they are, indeed, a 'thorn in the side' of the orthodox ecclesiastics." The spread of Baptists in Russia is said to be due to free circulation of denominational literature.

The English Congregational Year-Book for 1882 states that there are 4,397 churches of the order in Great Britain and 899 mission stations. Besides these, there are numerous churches under the care of the London Missionary Society in heathen lands, where there are 92,474 members and 343,708 adherents. The number of churches in London is 250, besides 127 mission rooms.

The Bishop of Winchester recently deplored the fact that the Church of England does not reach the working classes of great towns. Another bishop, Dr. Durnford of Chichester, holds a different opinion, and asserts that the Establishment does reach those classes, and, in proof, states that numbers of them recently attended the laying of the foundation stone of a new church.

This characteristic is cropping out very prominently in the methods and teachings of Booth, the autocrat of the Salvation Army. He has just succeeded in a very clever stroke of policy, which will produce a very undesirable and injurious reaction. He has obtained the public endorsement of the President of the Wesleyan Methodist Conference, and other leading members of the Wesleyan Church. Dr. Osborne's action in this matter has created both surprise and sorrow.

There has been a division in the camp of the Salvation Army and the result is a Hallelujah Army in Ireland, with "General" Gault for its leader. It has a footing in seven or eight towns. Its headquarters are Ballymena, the place where the memorable revival of 1859 originated, and it issues a weekly paper. Gault professes merely to assist the existing churches to carry on their work. If a sectarian object were avowed the movement would soon die out, and yet the real object is sectarian.

CUMBERLAND VALLEY R. R. TIME TABLE.—Jan. 23d, 1882.

DOWN TRAINS.		H'g	Mad.	Phil.	Acc.	Carle
		A. M.	A. M.	A. M.	P. M.	A. M.
Leave Martinsburg.....		7 10	10 15	3 10		
" Hagerstown.....		8 02	12 40	4 05		
" Greencastle.....		8 27	1 02	4 35		
" Marion.....		8 38	1 12	4 45		
" Chambersburg.....	5 20	8 55	1 25	5 10		
" Shippensburg.....	5 43	9 22	1 48	5 35		
" Newville.....	6 05	9 45	2 10	6 00		
" Carlisle.....	6 30	10 12	2 35	6 30	8 00	
" Mechanicsburg.....	6 54	10 38	2 59	7 00	8 25	
Arrive Harrisburg.....	7 20	11 05	3 25	7 30	9 00	

*Arrives Philadelphia 10:50 a. m.

UP TRAINS.		Acc.	Mad.	Phil.	H'g	Carle
		A. M.	P. M.	P. M.	P. M.	P. M.
Leave Harrisburg.....		8 00	1 00	4 05	8 55	6 30
" Mechanicsburg.....		8 28	1 28	4 33	9 23	7 02
" Carlisle.....		8 55	1 55	5 00	9 48	7 30
" Newville.....		9 20	2 22	5 25	10 12	7 55
" Shippensburg.....		9 47	2 45	5 50	10 35	
" Chambersburg.....		10 15	3 15	6 20	11 00	
" Marion.....		10 27	3 28	6 33	P. M.	
" Greencastle.....		10 38	3 39	6 45		
" Hagerstown.....		11 10	4 08	7 10		
Arrive Martinsburg.....		11 55	4 55			

Leaves Philadelphia 5 40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.		Mad.	Phil.	H'g	Carle
		A. M.	P. M.	P. M.	P. M.
Leave Harrisburg.....		4 25	5 50	7 10	8 45
" Chambersburg.....		4 40	6 20	"	8 30
" Greencastle.....		5 25	7 35	"	7 35
" Marion.....		5 52	8 18	"	7 08
" Richmond.....		6 00	8 35	Arr.	7 00

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TO PROVIDE for 1882—Send WITHIN ONE WEEK From Date.

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300 Choice Poetical Selections for Autograph Albums, neatly bound: 250 Motto Verses, and 25 popular Songs, all for 16c., postpaid. PATTEN & WADE, 49 Barclay St., N. Y.

BLAIRSVILLE, PA., Land's Seminary, Rev. T. R. Ewing, Print.

Boston, Feb. 17.—A destructive fire broke out to-night in Haverhill. The flames spread rapidly, most of the buildings being wooden, and assistance immediately telegraphed for to Lawrence, Newburyport, Lowell, and other towns adjacent.

At this hour (1.30 A. M.) the fire covers the entire tract from the railroad station to Little river, and between Essex and Wingate streets and the river. The flames are still raging, and the prospects for gaining control over the fire are unfavorable.

The fire can be seen from Boston, Lawrence, and many other places from 20 to 30 miles from Haverhill.

The U. S. Senate was not in session on Saturday. In the House, the Speaker presented a resolution from the Legislature of Utah protesting against the passage of the Anti-Polygamy bill. Bills were reported, to promote the efficiency of the life-saving service, and for the judicial ascertainment of facts in private claims. The latter was ordered to be printed and recommitted. The House then went into Committee of the Whole on the Immediate Deficiency bill, appropriating \$1,822,983. Discussion arose on the public printing and silver coinage questions. Extravagance was charged in the matter of printing. Mr. Cox saying that bills were pending before the Committee on Printing "for the publishing of documents with which the Government had nothing to do." In debate on the silver question, Mr. Hewitt, of New York, denounced the standard silver dollar as "a cheat and a fraud, and that money in its worst and most objectionable sense." Mr. Kelley, of Pennsylvania, spoke in favor of "representative money," such as silver certificates, "as being" "convenient to commerce," and Messrs. Stephens, of Georgia, and Marsh defended the standard dollar. The House adjourned until to-day.

The Senate Committee on the Census, on Saturday, unanimously decided to recommend the passage of the House Apportionment bill, without amendment.

There was a terrific explosion at Prof. Jackson's Pyrotechnic works at Chester on Friday. Eighteen persons were killed and fifty-seven wounded. The building, known as the old Porter mansion, was situated on the Delaware river near the gas works. The fire was first discovered in the second story. The firemen tried to extinguish the flames, but were driven away by an explosion. They resumed their work when another explosion took place. "This explosion sent flying through the air stones, bricks, pieces of timber, &c., carrying destruction to property around and killing and maiming the firemen and people, Welsh and Second street being crowded by those attracted by the fire and who remained after the first explosion, thinking all danger past. Perry Williams, colored, and an Italian named Tony Barber, were on the roof of the kitchen when the explosion took place. The body of the Italian was thrown a distance of sixty yards, passing, in its flight, through the branches of two tall trees standing near the main building. Portions of the garments of the unfortunate man were torn from his body, and during the day were seen fluttering in the breeze. One of the arms of this man was separated from the body, and was found nearly one hundred yards further than where the body landed." "The south side of Second street after the explosion looked as if it had passed through a protracted bombardment from a fleet of gunboats. Every building on that side of Second street, between Welsh and Market, suffered more or less injury from the shock of the explosion and the furious tornado of missiles that followed. Hardly a pane of glass remained unbroken in the first five or six houses from Welsh street, and in many cases bricks and huge pieces of stone were hurled through the sides of buildings, destroying furniture and plastering and in several cases narrowly escaping the heads of the inmates." The missiles of death moved down the people who were standing as spectators. Thus far the names of the number of killed and wounded can only be estimated. It is certain that it has reached the figures given above. The town of Chester has been turned to a place of woe. All work is suspended, and mangled corpses and scenes of distress are visible everywhere.

FOREIGN.

Vienna, Feb. 17.—Vienna is threatened with a total failure of its water supply.

Vienna, Feb. 17.—General Jovanovitch has issued a general order stating that the extent of the insurrection makes it necessary that the troops should wait for reinforcements and an improvement in the weather.

St. Petersburg, Feb. 17.—The *Golos* states that the Crown Prince Frederick William of Germany has promised to be present at the coronation of the Czar in September.

London, Feb. 17.—A Vienna despatch to the *Daily Telegraph* says that fresh anti-Jewish disturbances are reported in the Government of Kieff. The military Governor General, Count Tottleben, declined to interfere without special instructions from St. Petersburg—a refusal which has produced a painful impression among the orderly population.

London, Feb. 17.—Advices from St. Petersburg confirm the statement of outrages by peasants upon Jews, on the 5th instant, in the village near Kichenef, when ten were nearly beaten to death. It appears that a Jewish maiden ran away with a Christian lover to get married and be baptized in the Orthodox faith. The Jews of her village, being angered at this, accused the maiden before the authorities of robbery, a charge that was not substantiated. They afterwards attempted to forcibly capture her, but the peasants drove them off. The Jewess was subsequently baptized and married. A fire breaking out in the village during the ceremony was attributed to Jewish revenge, and hence the attack upon those of that faith.

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From Trinity Ref S S, Mt Crawford Va, Rev S N Callender D D, 11 56. Mite Soc Salem's Ref Ch Allentown, box of clothing, Rev A J G Dubbs, 50 00. Mrs Daniel Snyder West Phila, pair of blankets, 5 00. Summer Hill Ch, Rev W Donat, 28 32. St Paul's Ch Shafterstown, Rev A J Bachman, 16 60. Mrs Rebecca Brendle do, 3 40. St Paul's Ref Ch Bismark do, 9 25. St Elias do Newmanstown do, 8 12. Mrs Rev A J Bachman do, 25 cents.

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Iastown do 1 30. Greeneping S S, 1 95. New Salem's Ch do, 1 20. Stoverstown Ch do, 75c. Pastor's Family do, 1 10. D B Afanator, Supt.

From Whitehall S S, Rev J D Detrich, C O G F, 5 17. Wm Niebus Dayton O, 1 00. Rev Wm Feige from Mrs Schroeder Storm Lake Ia, 2 00. BUILDING FUND.

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Ladies Aid Soc Delaware O, Mrs James L Stough, bundle bedding and clothing, no est. Miss Lucy Beeler Pittsburg Pa, stockings, muslin and calico, no est. Miss Barbara Evans Kittanning Pa, 2 pairs stockings, no est. Ref Ch Sagartown Pa, Rev J H Apple D D, box clothing etc, no est. A friend, 1 00. Ref S S Wooster O, Rev J S Stoner, 5 00. T. F. STAUFFER, Supt.

WASHINGTON CHAPEL.

Rec'd from Rev M Firo's cong Balt Md, for the New Chapel at Washington D C, 20 00. C. F. SONTAG.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, February 20. Flour.—We quote the whole range of prices as follows: Super at \$3.59/4; winter extras at \$4.50/5; Pennsylvania family at \$6.12/3.25; Ohio and Indiana do, at \$6.50/7.25; St Louis and Southern Illinois do, at \$7/7.25; Minnesota bakers' extras at \$6.25/7.12, and winter and spring patents at \$7.50/8, as to quality. Rye Flour was dull and easier with sales of 100 barrels at \$4.50 for pure Pennsylvania. Buckwheat Flour was steady at \$3.25/3.50 cwt., for old and new process, as to quality.

WHEAT.—Sales of 400 bushels mixed in grain depot at \$1.31; 6400 bus. No. 2 long berry red in grain depot at \$1.32/1.35, with \$1.31 bid and \$1.32 asked at the second call for No. 2 red February in elevator; \$1.33 quoted early for March, but closing on call with \$1.33 bid and afterward offered at \$1.32; 25,000 bus. April at \$1.35/1.35, closing at \$1.35 at the Board, but 10,000 bus. selling a little later at \$1.34; 5000 bus. May at \$1.35; 20,000 bus. do. at \$1.35, and 10,000 bus. do. after 'Change at \$1.34.

CORN.—Sales of 500 bus. rejected in grain depot at 62c; 2900 bus. No. 3 and steamer in grain depot at 62c; 500 bus. No. 3 track at Richmond at 65c; 500 bus. steamer track at Richmond at 66c; 500 bus. sail, grain depot at 66c; 1500 bus. Southern yellow track at 67c.—offered at 66c, without buyers, with 66c bid and 67c asked for our lots sail mixed spot in elevator; 66c bid and 67c asked regular for February; 67c bid and 67c asked at open Board for March, but offered later at 67c, with 68c the best bid; 68c bid on call, but asked after 'Change without buyers, for April, and sales of 5000 bus. May at open Board at 70c, and 10,000 bus. do later at 67c, after which there were sellers at 69c.

OATS.—Sales of 5000 bus in lots on a basis of 45c, for rejected; 45c/46c, for mixed; 46c/46c, chiefly 46c, for No. 3 white, and 47c for No. 2 do. Futures were a shade firmer, with sales of 5000 bus. February at 47c; 10,000 bus. March at 47c, and 48c bid and 48c asked for April, and 49c bid and 49c asked for May.

RYS was scarce and steady, with small sales of Pennsylvania at 8c.

GROCERIES.—Coffee was firm and fairly active with sales of 650 bags good ordinary Rio at \$1.10; 100 bags good Laguayra at \$1.10; 150 bags good and prime Maracaibo at \$1.10; 150 bags good and ordinary Java at \$1.10. In Raw Sugars we note the sale of 345 hogsheads of Martinique testing 86 degrees at 6c, which exhausted the supply on the market. Refined Sugars were steady and in good demand at 10c for cut loaf, and crushed; 9c for powdered 9c; for granulated; 9c for No. 4, and 9c for standard A.

PROVISIONS.—We quote Mess Pork new at \$18.50/19; shoulders in salt, 62c/70c; do, smoked 74c/75c; pickled shoulders, 74c/75c; do, smoked 84c; pickled bellies, 92c/100c; smoked do, 11c/11c; loose butchers' Lard 10c; prime Western steamer do \$11/11.12; city kettle do 11c/11c. Beef Hams, 22c; smoked Beef, 14c/15c; sweet-pickled Hams, 10c/11c, as to average; smoked do, 11c/12c; extra India Aloss Beef, \$25.50/26 f. o. b.; city family do, \$13.50 and packet do \$12.50 f. o. b.

BUTTER.—We quote Penna. creamery extras 44c/45c; Western do, 43c/44c; do, good to prime, at 38c/42c; do, imitation, 30c/35c; Bradford and York State tubs, fresh, 35c; do, dairy extras, 35c/35c; do, firsts, 30c/32c; Western extras, fresh, 35c/36c; do, good to prime, 30c/32c; factory and lard worked, fancy, 35c/36c; do, good to prime, 30c/33c; do, fair, 20c/25c; seconds, 15c/18c; rolls, fancy, 31c/32c; scarce; do, prime, 28c/30c; do, fair to good, 20c/25c; ordinary 12c/15c; common and medium shipping grades, 10c/12c; grease, 3c/6c; prints, fancy, 45c/47c; do, firsts, 40c/43c; do, seconds, 32c/35c.

SEEDS.—Clover at \$1.32c, for fair to prime, and 9c for choice reseeded, and alfalfa at \$1.35/1.37 for pure.

A DAUGHTER of Ex-Secretary Evans made herself a favorite in Washington society, not alone by her snowy complexion, gray-blue eyes and golden hair, but as well by her cups of chocolate. The Mexican minister used to say that in his own land no beverage was so delicious. It was made of the best already sweetened chocolate, broken and placed in a warm spot to melt. When afterward put into a farina kettle, boiling milk was poured upon it, and from the moment when the first drop of milk touched it until it was done it was stirred. It was allowed to boil for several minutes, and when it was served in delicate cups it was thick and almost jelly like, and was capped with whipped cream. This is the way that Baker's vanilla chocolate should always be prepared.

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